

# FESTIVAL

## *Quarterly*

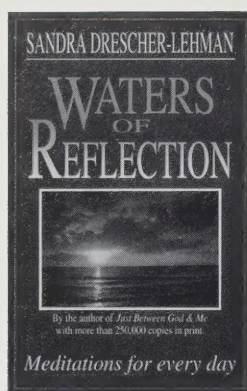


Becoming a Mennonite:  
*A View from Left Field*

Excerpts from the new book,  
*The Mennonite Starter Kit*, on page 7.



# NEW from GOOD BOOKS



## Waters of Reflection: Meditations for Every Day

by Sandra Drescher-Lehman

In a clear, yet profound voice, a young woman writes of God using images of water.

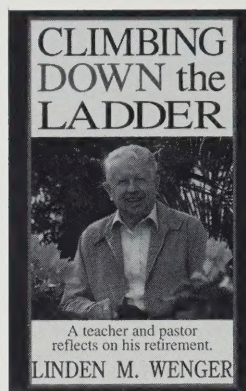
This engaging volume includes a devotional for each day of the year. Each includes a reading, reflective questions, and a thoughtful activity.

Drescher-Lehman recently finished two graduate programs in the area of worship. She and her husband lead a group of young adults involved in a discipling ministry in the city of Richmond, Virginia.

Drescher-Lehman's first book of meditations (*Just Between God & Me*), written when she was a college student, sold over 250,000 copies.

This fresh volume of daily spiritual literature will inspire readers of all ages.

181 pages • \$9.95, paperback



## Climbing Down the Ladder

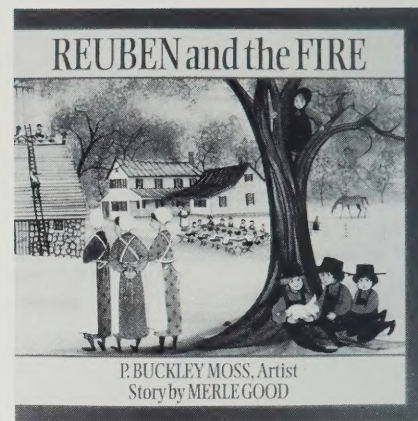
by Linden M. Wenger

A teacher and pastor reflects on his retirement and the process of "climbing down the ladder" gracefully.

Includes chapters on making peace with death, finding useful and fulfilling ways to spend one's retirement years, and coping with loneliness.

Brimming with personal observations of one who thoroughly enjoys his newfound freedom and life! Wenger's well-written, folksy reflections guarantee an enjoyable experience for all readers.

186 pages • \$8.95, paperback



## Reuben and the Fire

P. Buckley Moss, Artist  
Story by Merle Good

Reuben is an Amish boy who has five sisters, wants to drive the buggy, and gives all his animals names ending in "shine." One day he and his friends Sam and Ben see his neighbor's barn on fire. Several days later the neighborhood gathers for a barn-raising and Reuben and his friends get to attend the community event.

This story takes the reader inside the world of the Amish with adventure, a sense of place, and a touch of humor.

The art of internationally-known artist P. Buckley Moss captures the scene with striking elegance.

For ages 4-8 • 9 x 9 • 32 pages  
Four-color artwork, preprinted cover plus  
dust jacket • \$14.95, hardcover

Good  Books®

Main Street • P.O. Box 419 • Intercourse, PA 17534 • Call toll-free 800/762-7171 • (In Canada, call collect 717/768-7171)

MasterCard and Visa accepted. • Available at local bookstores or directly from the publisher.

(You can receive a 20% discount on this book by using the FQ Readers' Book Service on page 31!)



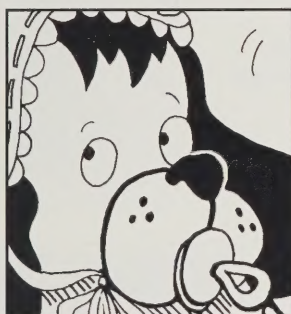
# FESTIVAL

## Quarterly



on the cover . . .

What does it take to really become a Mennonite? Excerpted on page 7 is a taste of *The Mennonite Starter Kit*, a witty look at the assumed but unwritten requirements of acceptance into the Mennonite community!



p. 9

### FEATURES

- |    |                                       |                                   |
|----|---------------------------------------|-----------------------------------|
| 7  | From <i>The Mennonite Starter Kit</i> | Craig Haas and Steve Nolt         |
| 8  | A Daddy Wanna-Be                      | Beryl Jantzi                      |
| 10 | One Mennonite Cartoonist              | Louise Stoltzfus                  |
| 12 | Are You a Closet Old Order?           |                                   |
| 13 | Are Mennonites Still Missionaries?    | Raul Garcia                       |
| 16 | <i>Ideas for Families: A Sampler</i>  | Phyllis Pellman Good & Merle Good |
| 18 | She Cooked                            | Anne Konrad                       |
| 23 | An Update on the Village Extension    | Merle Good                        |

### NEWS

- |    |                       |
|----|-----------------------|
| 24 | Museums and Galleries |
| 27 | Publishing Notes      |
| 35 | Did You Know That?    |
| 36 | Quarterly News        |

### COLUMNS

- |    |                       |                            |
|----|-----------------------|----------------------------|
| 24 | Communication By-Line | David Augsburg             |
| 26 | Family Creations      | Jewel Showalter            |
| 33 | Farmer's Thoughts     | Keith Helmuth              |
| 34 | Americans Abroad      | James and Jeanette Krabill |
| 38 | Reclassified          | Katie Funk Wiebe           |



p. 11

### COMMENTARY

- |    |           |
|----|-----------|
| 5  | Editorial |
| 6  | Letters   |
| 39 | Comment   |

### CRITIQUE

- |    |                           |
|----|---------------------------|
| 28 | Mennonite Books in Review |
| 37 | Film Ratings              |



p. 36



# Books for Parents:

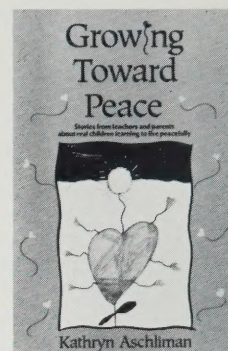
## Give Your Child a Good Foundation.

### Growing Toward Peace

For both parents and teachers, this book shows ways to provide children with an island of peace and sanity in a world of fear, war, and brokenness. Here are ideas for countering violence appearing in books, games, toys, music, videos, and television.

As a tribute to longtime Goshen College education professor Mary Royer, stories were collected from elementary education alumni scattered around the world. Nine former students incorporated these stories, like pieces in a patchwork quilt, into a collection of stimulating essays. Edited by **Kathryn Aschliman**.

Paper, \$14.95; in Canada \$18.95.



### A Parent's Bedside Companion: Inspiration for Parents of Young Children

Here is help in parenting when you need it. These 30 short chapters each contain one practical idea that parents can use immediately. Topics such as bedtime, time-out, conflict, setting limits, your child's feelings, and helping your child be creative are covered. **Randolph K. Sanders** draws on insights as a parent and a psychologist.

Paper, \$8.95; in Canada \$10.95.



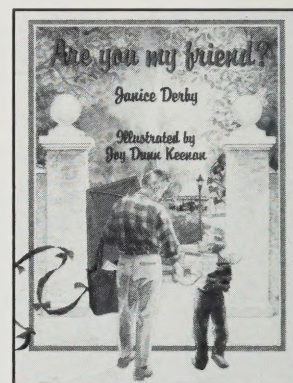
## For parents and children to share:

### Are You My Friend?

The expressive watercolors of Joy Dunn Keenan dance across these pages as a boy and his grandfather spend a day at the park. Throughout the day they meet people and the boy observes how they are different from him. He also notices that they are like him in the things they enjoy seeing and doing. He asks of each one, "Are you my friend?" At the end, all the friends gather at the carousel.

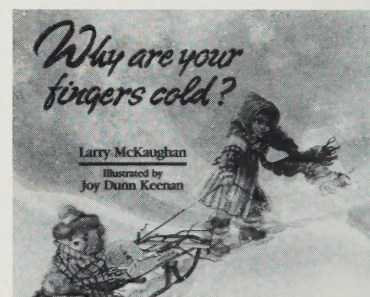
This book by **Janice Derby** enables children to acknowledge differences such as language, skin color, physical disabilities, and economic level differences. At the same time they are encouraged to look for things they have in common with others. Recommended for children ages four-to-eight.

Hardcover, \$11.95; in Canada \$14.95.



### Why Are Your Fingers Cold?

Childlike questions and reassuring answers by **Larry McKaughan** are complemented by exquisite illustrations by Joy Dunn Keenan. Several family groupings including African-American and Caucasian people appear as children and adults interact. This delightful picture book helps children become more sensitive to the feelings of others. It fosters a strong sense of extended family and community. For children ages two-to-six and the adults who love them. Hardcover, \$14.95; in Canada \$18.95.



Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum \$2.50. Canadian customers, add 7% of total for GST.



**Herald Press**  
Dept. FQ  
616 Walnut Avenue  
Scottsdale, PA 15683-1999

**Herald Press**  
Dept. FQ  
490 Dutton Drive  
Waterloo, ON N2L 6H7



# FESTIVAL

## Quarterly

**Festival Quarterly** (USPS 406-090, ISSN 8750-3530) is published quarterly by Good Enterprises, Ltd., at 3513 Old Philadelphia Pike, Intercourse, PA 17534. The **Quarterly** is dedicated to exploring the culture, faith and arts of various Mennonite groups worldwide, believing that faith, and the arts are as inseparable as what we believe is inseparable from how we live.

Copyright © 1993 by Good Enterprises, Ltd., Vol. 20, No.1. All correspondence should be addressed to **Festival Quarterly**, 3513 Old Philadelphia Pike, Intercourse, PA 17534.

Second-class postage paid at Lancaster, PA.

### U.S. subscriptions:

one year—\$14.00  
two years—\$27.00  
three years—\$40.00

### Canadian subscriptions:

(in Canadian funds)

one year—\$18.00  
two years—\$34.00  
three years—\$50.00

(Please use U.S. prices if remitting in U.S. funds)

### Subscribers outside the U.S. and

**Canada**—please remit in U.S. funds and add 10% for extra postage.

**Editor**—Phyllis Pellman Good

**Publisher**—Merle Good

**Assistant Editor**—Louise Stoltzfus

**Designer**—Dawn J. Ranck

**Circulation Manager**—Jessica B. Summers

### Contributing Editors

—David W. Augsburger, Kenton K. Brubaker, Peter J. Dyck, Jan Gleysteen, Keith Helmuth, Emerson L. Leshner, José Ortiz, Mary K. Oyer, Jewel Showalter, Carol Ann Weaver, Katie Funk Wiebe.

## “Call-ees” and “Call-ers”

There is a quality in increasingly short supply these days in Mennonite congregations. It seems to me to be dwindling in inverse proportion to our rising professionalism.

I'm talking about “Calling”—that practice we've used for cultivating leaders, for offering opportunities, and for generally getting jobs done, all with some sense of the sacred.

“Calling” is a decidedly informal way of doing things, but it has always had a certain power behind it. For it is the recognized leaders in a congregation who have typically carried on this custom. And it has worked at many levels—from inviting a child to help receive the offering, to asking a reluctant but able grandmother to read Scripture, to tapping a musician to provide the prelude, to urging a promising young person to consider the pastorate.

So what's the problem? Two obstacles have reared up. One is that a lot of us are no longer satisfied with the results of “Calling”—when we go with inexperience, with learners who clearly need coaching. The other snag is that “Calling” is increasingly out of step with the way we do things in the rest of our lives.

More and more of us live in worlds where we train for what we'd like to become and do, then apply for a position that matches our skills and ambitions. Many of us sit on the side of the desk where we receive such applications. We check scores and references, interview, sift, sort, and hire, with confidence in our new staff person's qualifications—and in our institution's Human Resources department, should any weaknesses or difficulties come along.

No wonder that “Calling” seems messy and archaic. It indiscriminately eats up time—that most cherished possession of all overworked North Americans!

Furthermore, “Calling” acts in response to Holy Intuition rather than personality profile tests and certification results. And it requires asking, convincing, hand-holding, and supporting another person—all awkward, if not embarrassing, postures for a professional who can't even collect fees for the effort!

“Calling” embodies both behavior and an attitude. Few “Call-ees” are ready-made for the job they've been asked to do.

They may have the seeds within, but they won't reach full flower without the faith, the counsel, the coaching, the hands-on help of their “Call-ers.” Which is why, I believe, the system is in trouble. It's one thing to lend our prestige to invite someone to undertake some task within the church. But it's a whole other matter to offer *ourselves* (instead of our credentials) to helping other persons become more fully the persons they were meant to be. It requires plowing our time and personal resources into the health and future of our congregations, probably without thanks or visibility or a new entry on our resumes.

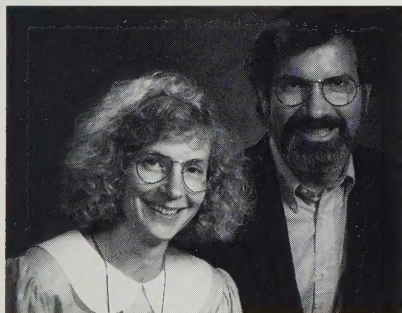
We have begun hiring our pastors, sometimes our youth leader, here and there a music minister. We've even tried to formalize mentoring. Having paid staff makes sense in many places where most members work away from home and have fewer volunteer hours but more discretionary dollars. But without the peculiar strength of “Calling”—that informal shoulder-tapping and on-going encouragement—our congregational life may suffer critical damage.

We won't renew this old way of forming leaders and contributing congregational members unless we are deliberate about it. It's too taxing a practice; it demands too much humility. It means taking responsibility but giving up control. It runs counter to the efficient organizational style we are first taught, and then expected to exhibit, in our professions.

On the other hand, if we take a quiet moment to reach into our memories, many of us are likely to recall at least one occasion when someone invited us to do something bigger than we thought we were, then stood beside us while we tried. That event, tiny as it may now seem, probably helped us tilt toward the church rather than away from it.

If you weren't so fortunate, you might try this—buttonhole a member of your congregation whom you respect and ask why she or he chose to be in the church. Good chance you'll hear a story, by and by, about some earnest soul who believed in her or him. It's been a sturdy way of preserving faith and congregational life. May it continue despite our impressive professionalism and organizational strategies!

—PPG



Phyllis Pellman Good, Merle Good



As usual when I get my new copy of the *Quarterly*, I read the editorials first. Do I need to explain why? I suppose the fact that I do means that I find something of interest.

When the Winter issue arrived, I followed the same routine. And again I was interested. But I found a few items of special interest—plus and minus.

Near the end of the first editorial are a few lines I could wish to have written. The image of the dove is special in our circles by its very nature, I suppose. But I thought you did something extra special—and fresh—with it there. Very nice!

And I suppose copy editing oversights, too, are almost a tradition for anyone much into publication. So I do not take too seriously the minus in the second sentence in the second item. The redundancy of “merging together” should have caught someone’s eye—but perhaps Homer was nodding again!!

Anyhow, I notice that my subscription is coming up for renewal. It’s time you’re hearing from me about that. So find enclosed the means by which to keep it coming—pluses and minuses.

Thanks for all your good work.

Ray M. Zercher  
Grantham, Pennsylvania

I’ve just read with much interest the article “Dilemmas of a Mennonite Architect” in the Fall ‘92 issue. Unfortunately, a myth is perpetuated that our profession is a needless luxury only for the rich to utilize. Mr. Kaufman’s insinuation that artistic control is what an architect is hired for is an example of a myth. An analogy of our profession is that of a movie director. We determine the client’s aesthetic, functional, and budgetary needs; we guide the development of the structure through a maze of codes and bureaucracies; we direct a team of consulting engineers, such as mechanical, electrical, acoustical, and geotechnical; and we provide construction contract documentation for a structure that will be “played back” for many years.

The consequences for not hiring an architect are potentially misguided evaluation of the functional needs, poor aesthetics, zoning and building code analysis mistakes and noncompliance, conflicts in construction contracts, etc. I contend that even for building projects that do not utilize an architect, someone has to perform these services. Why not hire an architect just as a farmer might hire an Agway nutritionist who can direct the path to higher milk production, or as a conservative Republican organization would hire Rush Limbaugh to direct the

“herd” to more conservatism?

Our charge as architects should be to regain the respect that architects once had by becoming the leaders, enablers, and facilitators of the built environment that we once were.

Clint Good, AIA  
Lincoln, Virginia

I read Steven Nolt’s article, “The Mennonite Eclipse” (Summer 1992), and found it quite fascinating—so much so that I am moved to respond to it from a different viewpoint than most of your readers. I am not an Anabaptist but an ordained Pentecostal minister who has served as a guest minister on several occasions with a local mainline Mennonite congregation. While I am not well acquainted with Mennonite history (I am ordering *A History of the Amish* by Nolt to help me), I am well acquainted with Jesus; and I believe I am in tune with some of what Our Lord is doing today.

Upon reading the article, my immediate response was to pray, “Please, God—do not let these people make the same mistakes that we mainline Pentecostals have!” Counting numbers is important, but it is more important to make numbers count. The Conservatives and Old Orders may have built-in membership increases due to their culture, tradition, and family size. There are parallels to this in the Pentecostal community. However, I venture to say that mainline Pentecostals and mainline

Mennonites have made significant strides in evangelizing the uttermost parts of the world while leaving Jerusalem, Judea, and Samaria (family, friends and neighbors, and enemies) virtually unattended (Acts 1:8-9).

Somewhere along the line both mainline groups have failed to actively and decisively demonstrate the appeal of their Christian lifestyle to the domestic general public. We have lost (or failed to recover) the art of PERSONAL EVANGELISM to our families, friends, neighbors, AND enemies. Certainly we have more access to these than our conservative brothers; certainly “the fields are white to harvest, but the laborers are few.”

Now, does it really matter what the proportions and growth rates are? Not unless heaven is going to be segregated by castes. (I haven’t found such evidence in any Bible translation that I have encountered.) The Church is organized, but it is not merely an organization. Rather, it is an ORGANISM that is alive, well, and growing.

Phillip Edwards  
Brandon, Florida

The editors welcome letters. Letters for publication must include the writer’s name and address and should be sent to **Festival Quarterly**, 3513 Old Philadelphia Pike, Intercourse, PA 17534. The editors regret that the present volume of mail necessitates publishing only a representative cross-section. Letters are subject to editing for reasons of space or clarity.





# Becoming a Mennonite: A View from Left Field

From *The Mennonite Starter Kit*, a new book by Craig Haas and Steve Nolt

Dear New Mennonite: You've just discovered how very easy it is to join a Mennonite church, and soon you'll discover just how hard it is to *really* become a Mennonite. To really be a Mennonite, it's essential that you learn the habits and symbols—and Mennonite symbols aren't as obvious as they used to be. Try this quiz—and read the facts—to see how far you've come (or have to go) in this baffling process. *The Mennonite Starter Kit*, from which the following excerpts come, will begin to

## A Quiz for the New Mennonite

1. Many Mennonites spend a lifetime
  - a) in service to other.
  - b) working for the church.
  - c) getting over the fact that they're Mennonite.
2. Mennonites are most often confused by the many
  - a) small splinter groups among us.
  - b) inter-Mennonite periodicals.
  - c) ways to spell Klassen/Klaassen/Classen/Claassen/Clasen/etc.
3. The television show which best resonated with Mennonite values was
  - a) *The Waltons*
  - b) *Little House on the Prairie*.
  - c) *Let's Make a Deal*.
4. When "A" phones "B" with a message for "B" to call "C," it means that
  - a) there is important news at church.
  - b) a group decision is being made.
  - c) "A" doesn't want to make a pay phone call.
5. A Mennonite who spends two consecutive evenings at home
  - a) is a family-oriented person.
  - b) is recovering from an illness.
  - c) has had a meeting cancelled.
6. Mennonites under age 30 give generous contributions to
  - a) MCC.
  - b) MDS.
  - c) NPR.

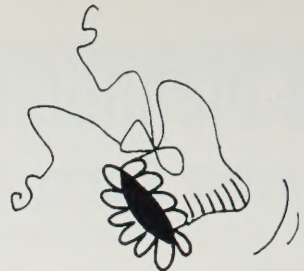
## You're Really a Mennonite When . . .

- . . . someone sneezes, and you say "Gelassenheit."
- . . . you can trace your family tree at least six ways to the same immigrant.
- . . . your parents aren't Muslim, but they named you Omar.
- . . . you think that a book describing 4,000 grisly executions just might make a nice wedding gift.
- . . . you quit your dad's business and take a job in a church agency—working for your uncle.
- . . . you carry a Bible and a mug to Sunday school.
- . . . your pastor is listed by your district conference as a deaconess.
- . . . you realize that Salunga is not a dessert.
- . . . you think that Lent is a good time of year to borrow money from Catholics.
- . . . the address label on the church publication you're reading has the name of someone you don't even know, it's been passed on that often!
- . . . you're a pacifist who voted for Reagan.
- . . . you're a 45-year-old unmarried career woman, and people at church still refer to you as a girl.
- . . . you find something strangely pleasant in the term "free church."
- . . . you *really* do wear sandals made from old tire treads.
- . . . the fact that someone would save old plastic bread bags to braid into doormats doesn't strike you as odd.



Excerpted from *The Mennonite Starter Kit, A Handy Guide for the New Mennonite* by Craig Haas and Steve Nolt. Good Books, Intercourse, PA © 1993.





# A DADDY WANNA-BE

by Beryl Jantzi

We all need something smaller and dumber than ourselves to love. Maybe it's because of our instinctive need to nurture. Or maybe it's our zeal to heighten our own sense of self-importance and so we search for something or someone to lord over. We feel more in control when we're controlling someone else.

Whatever the reason, be it good or otherwise, most couples eventually deal with the "Family Issue." I was a 32-year-old seminarian about to graduate and become a productive member of society. My wife was a vivacious 27-year-old third-grade schoolteacher. She was fulfilled in her work and thrived on getting out and being busy.

One day I came home and said, "Honey, I want a dog." At the time I was not aware of how life-changing this request was to become. I naively thought I simply wanted a dog to clean up after, coo over, and pamper into a human personality.

My wife was once bitten by a canine vagabond while riding bike. She did not want a dog. When I told her my theory—that we all need something smaller and dumber than ourselves to love—she asked if that was why I married her. Every theory has its flaw, I explained, and that was certainly not the reason.

I grew up enjoying the companionship of dogs. We ran together in the


fields surrounding our family farm. We occasionally allowed the dogs into the house to be with "the rest of the family." My wife does not think dogs belong in the house . . . not even at Christmas. And so went our discussion.

The fact that I did not marry until I was 28 must have put my parental instincts into a hibernating state. As our discussion gained speed, those yawning urges were activated, as were my familial drives.

I was beginning to see clearly. It was not a dog I was craving; it was a baby! Babies are also smaller and dumber than ourselves. They too can be cooed over and pampered. I was quite sure my wife would not mind having one in the house. My biological clock was ticking and all hands were pointing to "Daddy Time." But no Dad can be one without a Mom!

We had, of course, talked about this "Family Thing" before, but it was always future-oriented, you know, science fiction. At the time it seemed eons and worlds away. Had the future arrived? Had the science fiction of our courtship become the nonfiction of the present?

"Honey," I said, "if I can't have a dog, can we have a baby?" Silence. "I don't want my kids to call me Grandpa," I said. "After all, I'm 32."



We both realized this was one of those moments that couples look back on and always remember as if it had only just happened. A life-changing decision was before us, and I had put my wife in that uncomfortable position of needing to choose. Will it be a dog or a baby? Not an easy decision for a young couple used to the carefree, frivolous, self-centered lifestyle of early marriage.

Why was I doing this to us? Maybe we should compromise and get a parrot. They're smaller and dumber and can stay in the house. They can be trained to yell out "Daddy" and "Mommy." But it was too late. The second biggest question facing every woman had already been launched forth by this daddy-wanna-be.

She knew, of course, that when I asked her to be my wife, other proposals would follow. But asking her to be the mother of our child did not carry quite the glamour of rings and weddings and honeymoons. I could picture her soberly envisioning weight-gain, nausea, and contractions. Somehow the idea of my offering to help in any way I could seemed inadequate.



Pets do not require personal commitment quite in the same way as having your own kids. Dogs and cats can be picked up at the pound on a whim and returned if bonding fails to happen. Children, it must be remembered, come harder and are not returnable. Dogs can be hosed down once a week outside on the concrete patio regardless of the temperature. Children need a bit more care on a more regular basis.

If a puppy keeps you up at

whole lot more work.

My wife said yes to the baby idea. We have taken Lamaze and know the ins and outs of pregnancy and childbirth. It is a miracle, indeed, how those cells grow and develop into a little person.

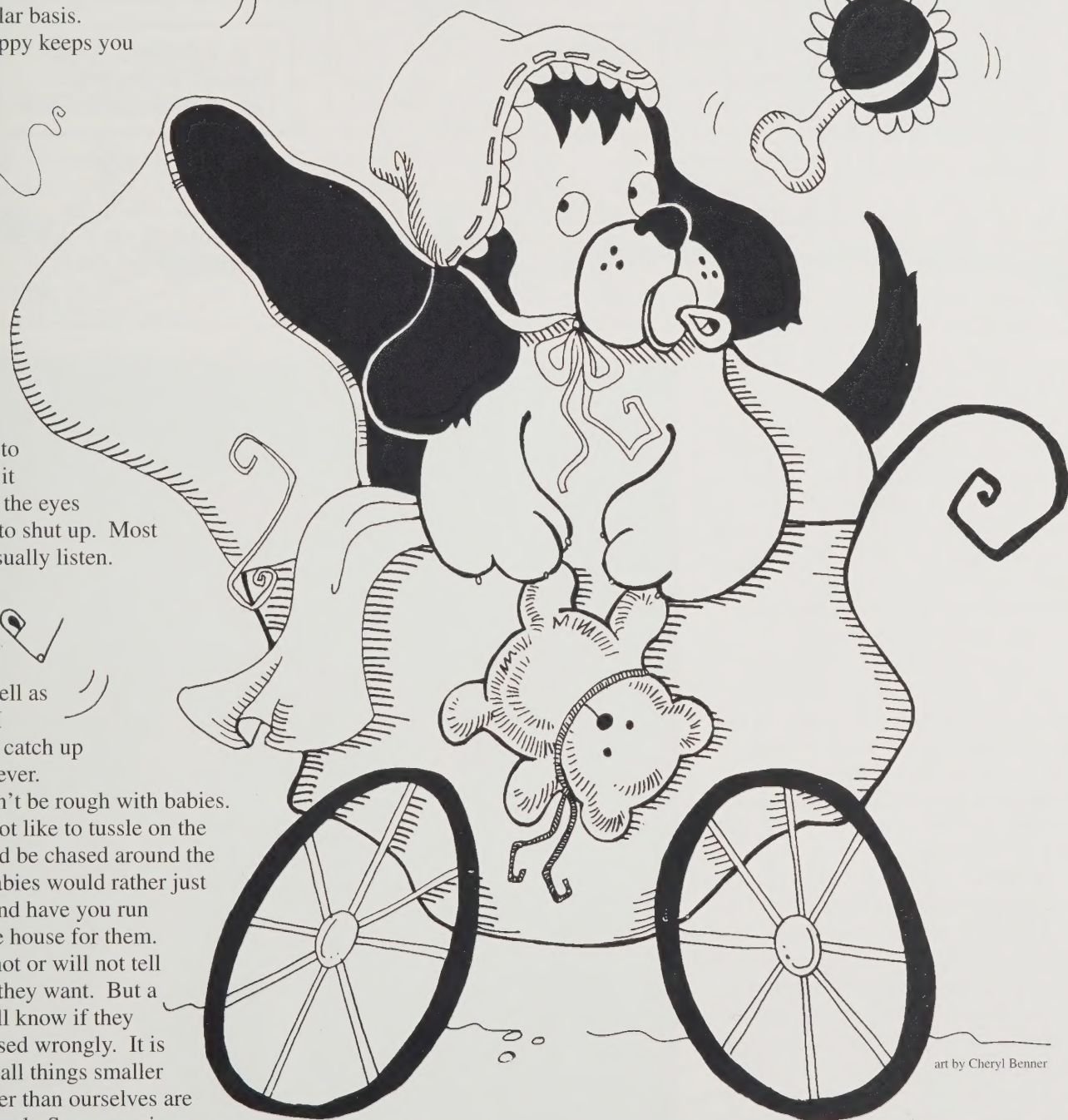
Now I am thinking how the baby will need someone to relate to and

play with. After all, this person will need to be socialized sometime. Maybe a dog would be just the thing. I will have to say something to my wife and see what she thinks about the idea.

*Beryl Jantzi is married to Margo (Maust), and they now have two daughters, Rose Marie and Melissa Dawn. He serves as Associate Pastor of the Akron (PA) Mennonite Church.*

night whining, all a person needs to do is look it straight in the eyes and tell it to shut up. Most puppies usually listen. Babies don't understand quite as well as puppies. I think they catch up later, however.

You can't be rough with babies. They do not like to tussle on the ground and be chased around the house. Babies would rather just lie there and have you run around the house for them. They cannot or will not tell you what they want. But a person will know if they have guessed wrongly. It is true—not all things smaller and dumber than ourselves are created equal. Some require a



art by Cheryl Benner



# ONE MENNONITE CARTOONIST

by Louise Stoltzfus

## Pontius' Puddle

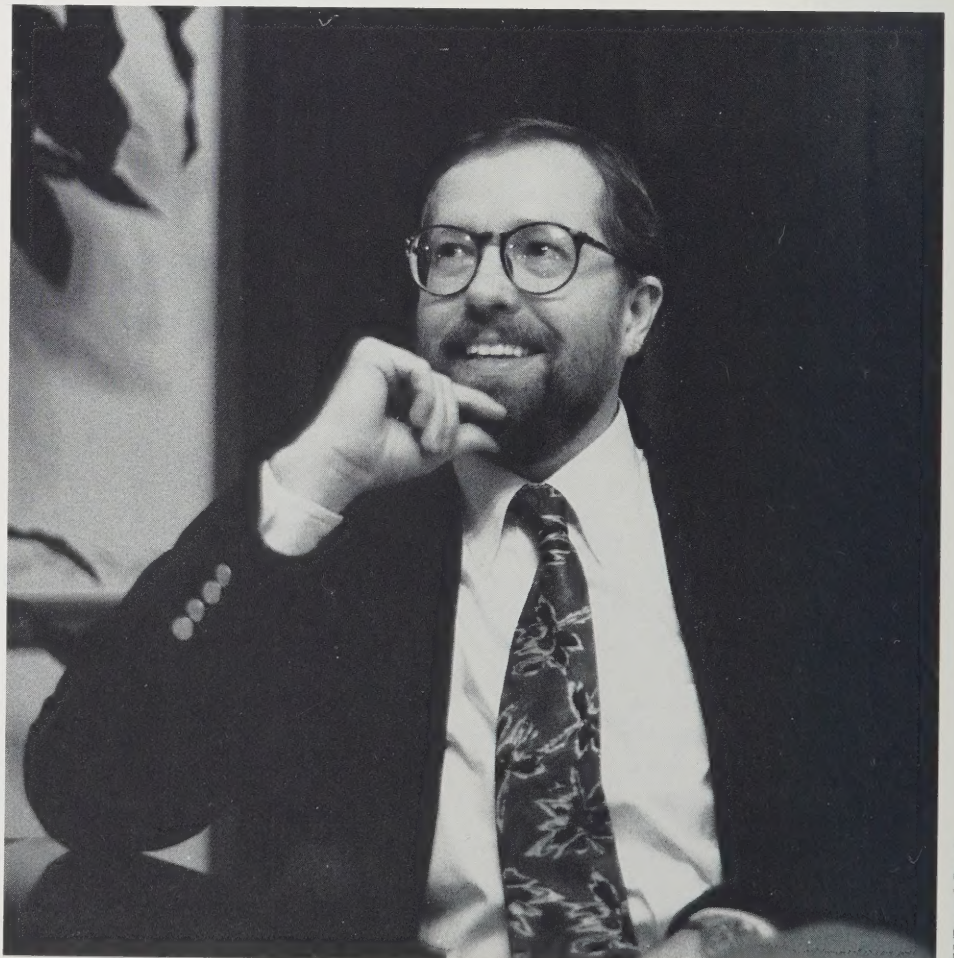


© Joel Kauffmann

A Mennonite cartoonist? It almost seems an oxymoron. In fact, for Joel Kauffmann, working as a cartoonist has been a long, sometimes painful, but also sometimes hopeful, journey. Kauffmann grew up in an Amish Mennonite farming community in rural Illinois. His pastor father and homemaker mother once moved their family “from the worldly town of Hopedale out into the nearby countryside” because of their desire to shield the children from the influences of the rapidly changing, larger society. It was there in the four ponds within one-quarter mile of his rural home that Kauffmann first met Pontius and his friends, the main characters of his strip, *Pontius' Puddle*.

While he says his decision to use amphibian characters resulted from his ongoing struggle to make sure his characters were inclusive, he also admits, “I think I’m probably paying them back for the years of torture we wreaked on their kind down at the ponds. We didn’t treat amphibious life very sacredly.”

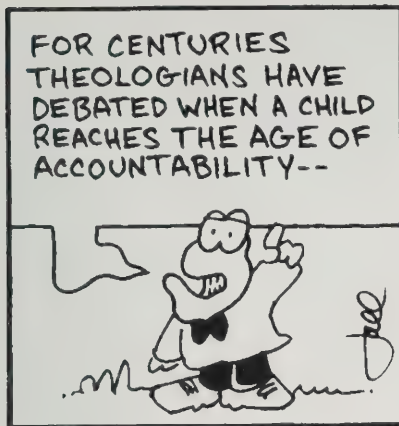
When Joel Kauffmann decided ten years ago to “do it right or quit,” he had



FQ/Dawn J. Ranck



## Pontius' Puddle



© Joel Kauffmann

a cartoon strip called *Sisters and Brothers* which was carried by three or four Mennonite publications. He wanted to "take a shot at a broader, issue-oriented, Christian content piece." By its tenth anniversary in February of 1993, *Pontius' Puddle* appeared in more than 230 publications around the world. Some carried the strip weekly, some every other week, and some monthly. Today, the strip is read by more than 100,000 people each month. From a studio in his Goshen, Indiana home, Kauffmann creates an average of three new strips a month.

Kauffmann's wry, yet pointed, sense of humor enhances his work. One of his finest and also best-selling strips finds Pontius proclaiming, "Sometimes I'd like to ask God why he allows poverty, famine and injustice when he could do something about it." His cohort asks, "What's stopping you?" And Pontius sheepishly answers, "I'm

afraid God might ask me the same question."

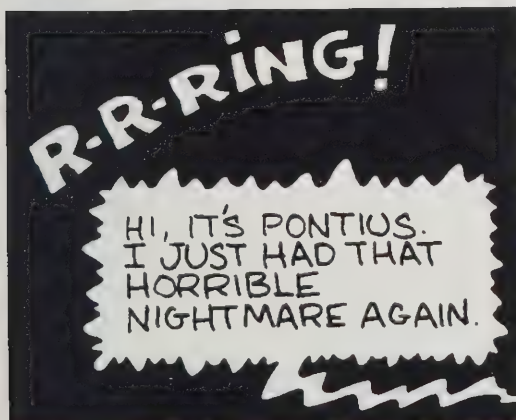
In a conversation during the February anniversary of his cartoon, Kauffmann mused, "I put in a lot of time in church pews. The one thing I was allowed to do while sitting there was draw." His mother, Lola, demonstrated some artistic ability herself and enjoyed the drawings he created. While Kauffmann came away from his childhood with the deep conviction that "religious activity is the essence of life," he also sometimes battled "a sense of embarrassment about faith." It is precisely that combination of emotions which speaks to the readers of his work and gives the pieces their universal quality and voice.

The hours which Kauffmann does not spend with Pontius and his amphibian comrades find him in the Goshen office which he shares with his partner, Don Yost, working on film screenplays.

Kauffmann is best known in the film world for *The Radicals*, a movie about the lives of early Anabaptist leaders. Yost and Kauffmann currently have three screenplays in various stages of production.

Kauffmann lives with his wife, Nancy, who is Associate Pastor at College Mennonite Church, and two sons, Justin and Julian. While Julian has not decided for sure what he wants to do when he grows up, Justin says, "I'm going to be a real cartoonist." Justin attends Ringling School of Art and Design in Sarasota, Florida, which has served as a training ground for many Disney animators. Kauffmann says, "When he wonders whether my work is as good as his, I tell him, 'Pontius supports your college.'"

## Pontius' Puddle



© Joel Kauffmann



# Are You a Closet Old Order?

by the Editors

A hundred or so years ago, a series of Old Order movements developed among our peoplehood in North America. A number of Old Order Mennonite groups came into being in Lancaster County, Pennsylvania, Elkhart County, Indiana, Waterloo County, Ontario, and elsewhere.

The Old Order Amish also emerged as the conserving group after a series of ministers meetings in the 1860s and 1870s. (1993 marks the 300th anniversary of the beginning of the Amish church in 1693.)

Below are 12 statements to test your own attitudes toward the Old Order world view. (These statements are presented by Theron Schlabach in his book *Peace, Faith, Nation*.<sup>1</sup>)

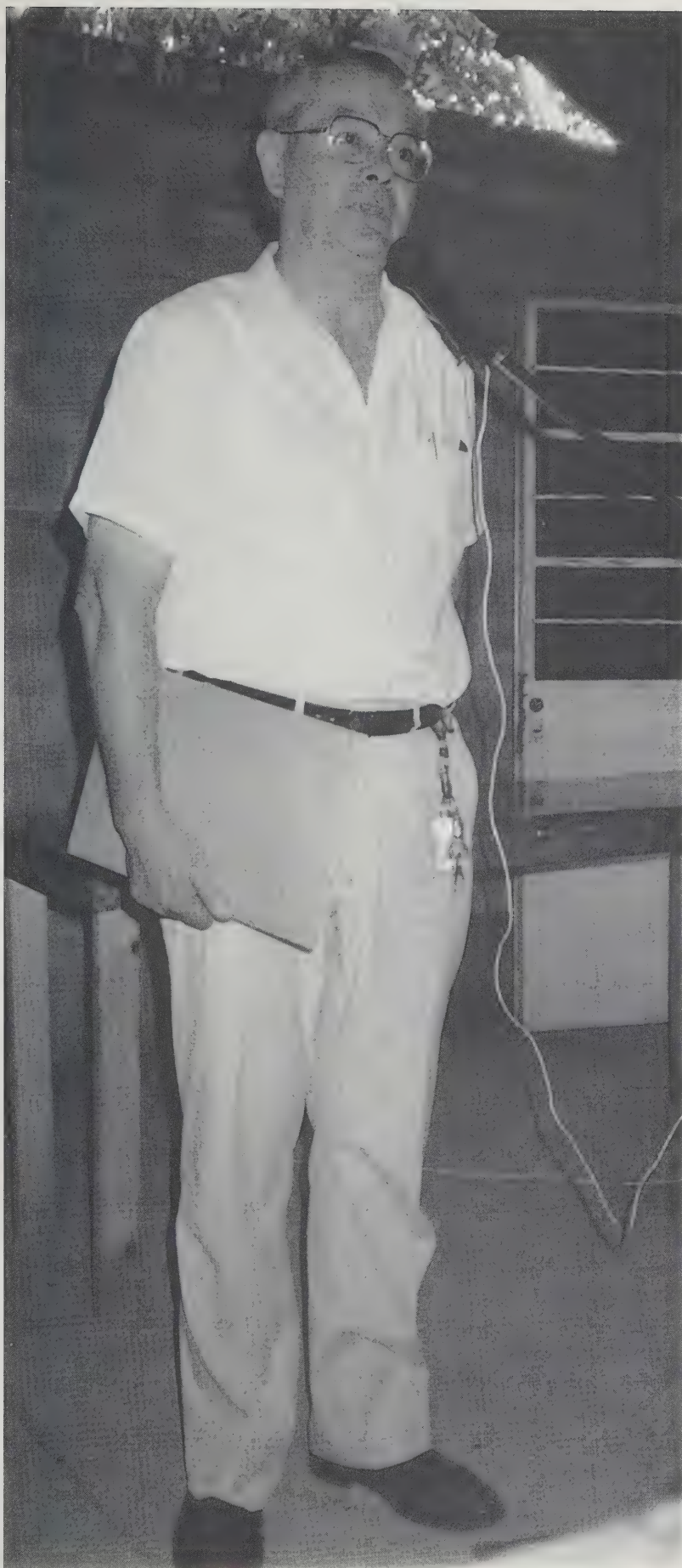
## Agree    Disagree

- |       |       |   |
|-------|-------|---|
| _____ | _____ | 1. Ideas expressed and tested in words are brighter and truer than ideas which take their form in personal and community life.  |
| _____ | _____ | 2. People who accept the ideas of the eighteenth century's so-called Age of Reason are the "enlightened" ones of the world.   |
| _____ | _____ | 3. Change is usually good, and usually brings "progress."   |
| _____ | _____ | 4. The individual is the supreme unit, individual rights the most sacred rights, and human life richest when individuals are most autonomous.   |
| _____ | _____ | 5. The really important human events are those controlled in Washington, New York, Boston, London, Paris, and other centers of power—rather than events around hearths or at barn raisings or in meeting at Weaverland or Plain City or Yellow Creek or Kalona..  |
| _____ | _____ | 6. Vigor of programs, institutions, and activity (including Protestant-style missions) are a test of a Christian group's validity and faithfulness.   |
| _____ | _____ | 7. Large organization, organizational unity, and denominational and interdenominational tolerance are better measures of Christian success than is close-knit congregational life.  |
| _____ | _____ | 8. People who imbibe some alcohol or use tobacco have deeply compromised their Christianity.  |
| _____ | _____ | 9. People are poor Christians if their sons and daughters wait until adulthood to put off youthful rowdiness and become sober-minded Christians.  |
| _____ | _____ | 10. A structure of rules and explicit expectations (some moral, some mainly just practical for group cohesion) is always legalistic and at odds with the Christian idea of grace.   |
| _____ | _____ | 11. <i>Salvation</i> refers almost entirely to the individual's original transaction and covenant with God at the time of personal conversion.  |
| _____ | _____ | 12. In church history, words such as <i>reform</i> or <i>renewal</i> apply only to movements which share the progressivist faith and adopt new methods and new activities. Leaders who look to the past, or who think faithfulness may come by stricter discipline, are simply reactionary and formalistic. |

It is interesting to note that many of these attitudes and the differing responses to them continue to form significant scrimmage lines among Mennonite groups in North America today.

<sup>1</sup> Adapted by permission of the publisher from Schlabach, Theron. *Peace, Faith, Nation* (Scottsdale, PA: Herald Press, 1988), 201, 203.





# Are MENNONITES Still MISSIONARIES?

by Raul Garcia

The Mennonite church has been called to witness of Christ throughout the world. My life story is similar to thousands of other people's who have accepted the call of Christ through missionary efforts around the world. Yet still many more could be saved through the faithful and challenging witness of Christ's church.

## My Story Is a Mission Story

My experience of being called out of darkness into his marvelous light is the result of prayers for missions and an evidence of obedience to God's word on the part of missionaries and those who supported them. I have experienced personally what it means to be called out of the darkness of superstition and formal religion into a personal, living, vital relationship with the risen Lord.

I was born at Pehuajo, B.A. Argentina, into one of the many traditional Roman Catholic homes. As a child I became acquainted with one of the families in our neighborhood who professed to be evangelical Mennonites. My mother had also welcomed Bible readers from the same mission church. My faithful attendance to their Sunday School from that time on climaxed at the age of 14 when I made my decision for Christ. A few months later I was received as a



member of the Mennonite church.

After that experience, my Christian faith was gradually strengthened. As time went on I was chosen to serve as leader of the young people in my home church. The challenge of the work and the needs of our young people's group made me realize that the first step I needed to take was to firmly establish my own personal relationship with God. This is the period when my new faith began to take a very definite direction toward Christian service.

My wife (Anita Swartzendruber, a missionary daughter), and I have been blessed with three children and two granddaughters. We are at present more active than ever in church work after 36 years of happy married life. We still earn our own support in our Goshen Academy of English in Pehuajo.

At the present time we are pastoring our home church together with a young couple. We also help in the leadership training program of the Argentine Mennonite Church and have been called to serve in the wider contacts of Mennonite World Conference.

Several years ago I was at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, taking an intensive course on Anabaptist history and doctrine with C. J. Dyck. I was so impressed when I discovered that Anabaptism speaks most adequately to this multicultural world that I decided to write a simple book for Latin American people. The title of this book is *I am an Evangelical Anabaptist Christian*. It was written for common people, church members, because it speaks to their needs and situations. The first edition is sold out, and now it has been translated into Portuguese for the people in Brazil. When I presented the book in a Portuguese-speaking congregation and gave a series of talks on the subject, they told me they were already planning to make a second edition.

What impressed me most was the response among the German-speaking colonies. They are trying to bring their convictions up-to-date as Anabaptists. I tried to emphasize the need for faithful witnessing to the world around them. God is at work amidst people who discover the pearl of great value.

### Need for Reconciliation Still Real

The way in which mission is being done at present is different from what has been done historically, but that is logical

because circumstances have changed. What has not changed is the human need for reconciliation, and here is where we cannot escape our responsibilities as a redeemed people. The more we know about the global church, the more we realize that God is still at work in the course of history through the witnessing church, wherever it may be. The need for reconciliation is still real and pressing.

We have to ask God to free us from our misconceptions and prejudices and feel compassion for those who are suffering oppression, injustice, violence, and tremendous needs. This compassion must take us beyond the boundaries of our congregation, of our neighborhood, of our denomination, and send us into the world to share what the Lord has given us to share.

In our search for Anabaptist identity we should try to understand what it meant when a group of believers in Zurich in 1525 decided to follow Christ in the same way as the primitive church. To go back to the roots, to become radical, meant to reproduce the church of Pentecost. It meant not following a human leader, but following Christ, and accepting the summons of discipleship and the challenge of witnessing.

To recover the Anabaptist vision and its implications we have to go back to the Scriptures and look at ourselves in the light of the Christian church of the first century—to rediscover that God

can work only when his people decide to leave aside human wisdom and pray unanimously for the enlightenment of their spirit and respond to the challenge of the Holy Spirit in obedience.

We have to learn to differentiate our Anabaptist vision from our ethnic traditions. Anabaptism is something completely different from being "exclusive." It also goes against the powers and idols which divide human beings from each other and from God.

The whole New Testament portrays clearly that Christians have been called to be a people with a mission. Jesus himself tells us that all authority in heaven and on earth has been given to him. Therefore we are to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that he has commanded us and that he is with us always, to the close of the age (Matt. 28:18-20). Clearly we can see we are a

Is it necessary  
to suffer persecution  
in order to grow,  
or would  
it be better  
just to  
obey and grow?



people with a mission and a people with a promise: "I am with you always" is the promise.

Peter, an apostle of Jesus Christ who responded to that command, who caught the vision, tells us, "We are a chosen race, a royal priesthood, a holy nation, God's own people, that we may declare the wonderful deeds of Him who called us out of darkness into His marvelous light" (I Peter 2:9).

If Anabaptism is biblical, and I believe it is, it will accomplish its historic task if we are ready to respond to the Sermon on the Mount and go beyond preconceptions and our own ideas.

We could try to justify ourselves by saying that there are more Christian fellowships and churches in more countries in the world than at any time in history. But at the same time we are confronted with figures that show us that, percentage-wise, there are fewer Christians in the world now than some years ago. Our greatest losses, paradoxically, come from Europe, historically the stronghold of our faith and the place where the Anabaptist vision was started.

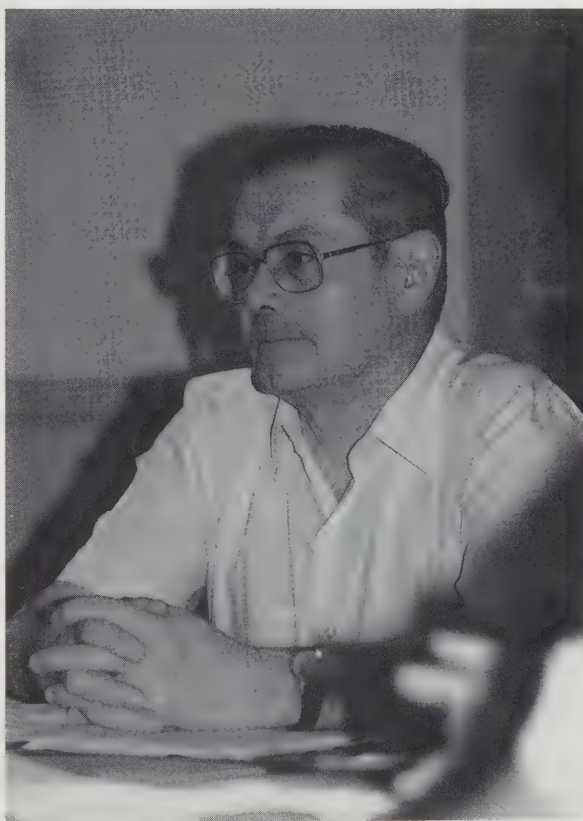
I read just a few months ago that Christians in India are sending 6,500 of their members as foreign missionaries to over 80 countries. The title of the short article was "Returning the Favor." We must admit that the global church is the primary means through which God is moving in history, in spite of hostility to religion and indifference.

The church is growing most rapidly in Latin America, Africa, and Asia. Today, half of all Christians are non-western and non-white. By the next century, the majority of Christians will belong to the Third World. Secularization, affluence, and fascination with economic, political, and military power force them to wonder what is happening to the mother church, or who the real Lord of the western church is.

### More Martyrs in the Third World

It is surprising to see that the church in those developing countries has seen more martyrs since 1900 than in all previous history. One of the sad experiences we went through at the end of 1990, and which is a clear example of what I am describing, was the death of one of the members of the Executive Committee of Mennonite World Conference—our brother José Chuquin from Colombia. He was shot to death, apparently by members of a guerilla organization called the

Shining Path, in Peru. José was leaving the office of World Vision when suddenly he and his friend, a Canadian missionary, were attacked by armed men. José received about 15 bullets in his body and hands and was quickly taken to the hospital and operated on. He was flown to the United States to receive the best possible care, but finally he died a few days later. Christians may become modern martyrs when they accept the summons of discipleship. They may have to risk their lives for their convictions and witness.



Have we lost the vision for aggressive mission that characterized the church of the first century and the sixteenth century?

Franklin Littel says that "no words of the Master were given more serious attention by his Anabaptist followers than the Great Commission." By this they understood that every member of the congregation, not just a few representative ones or an evangelism committee or the mission board or some churches or the pastor, has to go into the world and preach the gospel according to Jesus' command.

The Anabaptists believed they had to evangelize everyone. In fact, it was one of the qualifications for admission into the church. I wonder how far we are today from our ancestors' convictions. When the Anabaptists decided to break with the theology of the reformed church, they were persecuted like the Christians of the first

century.

When the primitive church was persecuted, they expanded and grew. When the Anabaptists were persecuted, they expanded and grew. Is it necessary to suffer persecution in order to grow, or would it be better just to obey and grow?

If we are going to represent the chosen people of God of the present times, let's ask God to give us a new vision of the challenge of being his witnesses till the close of time. Let's respond like Paul: "Lord what do you want me to do?"

*Raul Garcia of Argentina is President of Mennonite World Conference.*



**E**stablishing, and then maintaining, strong family life is a matter of interest and concern for many of us.

We lead lives full of demands from our jobs and careers. Sometimes we seem to have too many commitments, and we find ourselves shortchanging those we care most about. Many of us do not live close to our extended families. We feel alone in our efforts to hold things together.

The book, *Ideas for Families*, is a collection of modest practices, natural ideas, suggestions that adapt easily—all of which can enhance the quality of a family's life together.

The ideas were gathered from many people and places. Most are simple to put into practice; few require the purchase of particular supplies or the presence of special skills.

What all the ideas have in common is a deliberateness, a conscious effort to value and cultivate family relationships.

This is a collection of actual things to do. It is not theory.

A people with a history and tradition of strong families, Mennonites know as well the stresses that the current world brings to families. Many of the 1,000 plus stories reflect both the way things used to be, and the way practices have changed, now that both parents work away from home in many families, that one's social life is no longer centered around church, and that outside interests compete daily for everyone's time and energy. Here is a sampling from that collection.

★ After having four sons, we decided to move onto a farm. This meant we would not be able to have many going-away vacations because of the dairy herd we had. One of the fun things we learned to do was to have foreign meals and eat them in a special way. We ate our African meal of ugali on the lawn, all seated around the food and eating with our fingers, in the customary African style. Our Javanese meal was prepared by a missionary friend, who also showed us her slides of Java. Then there was the Chinese meal where we learned to eat with chopsticks. The children would read in the encyclopedia about the country we were featuring.

—Stephen and Sadie Yoder, Quarryville, PA

★ *Weird-Night-Dinners* means creating uncommon combinations or colors—purple milk, blue eggs, pink ice cream with carrot sticks. The children may choose anything in the cupboards or something that I can reasonably make. I pick the night!

—Christine Certain, Fresno, CA

★ Every morning Alice and I get the day off to a fast start. We take a 20-minute hike to the mountain creek and back. Whether it's zero degrees or 70 degrees we do our daily ritual. It gives us a chance to talk if we feel like it—that usually happens on the way to the creek. On the return we might sing, pray out loud, share a scripture by memory or just meditate. You are right, we're in our early 60s and our four children are married and on their own.

Benefits? Better health, better communication, better schedule and better togetherness! When Alice suggested this idea over four years ago after reading of another couple who did a daily walk, I wasn't all that excited. But we've found it to be a wholesome practice—physically, emotionally, and spiritually.

—Eugene and Alice Souder, Grottoes, VA

★ At our house we have an Odd and Silly Box. Family members finding an odd or silly object (not intentionally made by persons) contributes to this box. Our box contains a stone shaped like a kidney bean, a malformed nut, and misshapen pretzels, to name a few. Garden vegetables such as carrots can be quite freakish, though it's impractical to add them, so they are saved as long as possible and always remembered when we check our box once each year.

—Lois and Randy Zook, Lancaster, PA

★ We have tea at 10:00 p.m. daily. All other activity ceases, and we (family of four) sit around the kitchen table. While our children attended high school, they would frequently bring their friends home for tea and goodies—always at 10:00.

—Irvin and Leona Peters, Winkler, MB

# Ideas for Families: *A Sampler*



★ During Advent we invite a different family each year to come share a shepherd's supper with us. We instruct the guests to come dressed as shepherds and shepherdesses. We light our home with candle or lantern light. We eat what the shepherds may have eaten—black bread, cheese, figs, dates, venison stew, and fruit. If the guests have free imaginations, we sometimes each assume the role of a character from the Christmas story and talk together in that way over the meal. Some families have their imaginations stretched simply by coming as shepherds. We accept that and remember we are sharing joy and the story which we read together at the close of the meal.

—David and Martha Clymer, Shirleysburg, PA

★ My husband and I do not have children at the present time. Sometimes we feel quite lonely and “childless.” I’ve heard things like: “Oh, we can’t come over for lunch after church because the little one needs a nap and you don’t have a crib.” So—guess what we bought for five dollars at an auction? Yes! I now preface invitations to our home for Sunday afternoon with: “We have a crib if \_\_\_\_\_ needs to nap.”

—Nancy Nussbaum, Elkhart, IN

★ As a single, mobile woman, I found moving to be a time when community was critical, and so was a pickup truck. I eventually bought my own pickup. Even though I am now married, the pickup continues to be useful to our family. What’s more, I’ve discovered that being able to offer a pickup is a quick link to persons in need.

—Janice Miller and David Polley, Ann Arbor, MI

★ Driving time is one of the best settings for talking—forced togetherness, no danger of a sibling overhearing, and you don’t have to look at each other!

—Lois and Jim Kaufmann, New Paris, IN

★ For a Senior Project Lisa chose to make a crazy quilt. We shopped all over Los Angeles together to find antique fabrics, wrote to her great-aunts and grandmothers for samples, researched quilting and various stitches. It took all the hours the school allotted to the project (6 weeks) and Mom’s help.

—Frieda Barkman, Twentynine Palms, CA

★ The summer when James and John (twins and our oldest children) were 14 years old and I worked in a hospital full-time, they kept begging for home-baked bread. I told them that I was too busy to bake bread, but they could do so if they liked. One week, on my day off, I baked bread and they watched me and asked questions. The next week, on my day off, they baked bread and I watched them and gave suggestions. They baked bread each week for the rest of that summer. It did not always turn out perfectly, but the whole family felt a sense of pride and pleasure in their achievement. All of our four sons, as adults, are happy and comfortable cooking and baking. The “summer of the bread-bakers” was a creative confidence-builder.

—Wilma Beachy Gingerich, Harrisonburg, VA

★ We gave our son this alternative to watching TV: if you actively help restore an antique car you will: (1) be able to tell

your grandchildren that you learned to drive on a 60-year-old car; (2) we will join the local antique car club and participate in activities; and (3) when you are ready, we will sell the car and give you half the profits. He agreed and soon was involved in setting goals, solving problems, learning mechanical skills, and experiencing hard work—drudgery as well as success with his father.

—Cornelia and Arlie J. Regier, Overland Park, KS

★ When each of our daughters (we have four) turns 13, we open a checking account for her in her name and give her \$50.00 a month to be used for clothing and school lunches. Each is free to supplement that with babysitting as she can.

—Leonard and Karen Nolt, Boise, ID

★ We listened to music during long hours in the car—the parents supplied one tape of music, and then the kids supplied the next tape. Neither party could complain about the music. The kids learned to appreciate classical music; the parents learned a lot about and came to appreciate much of the kids’ music. All of our musical horizons widened!

—Irvin and Leona Peters, Winkler, MB

★ Traveling with binoculars is a lot of fun.

—Edwin Miller, Wellman, IA

★ We tried to eat at least one meal together each day, usually in the evening. Sometimes we would play the game, “Trading Characters,” at these meals. To trade characters, two persons simply exchange their regular places at the table (Son sits where Dad usually sits and Dad sits where Son usually sits). Then each person tries to act like the character who usually sits in that place. We found this to be quite revealing about how parents are perceived by children, and vice versa. We always did this in fun and with some exaggeration. We learned a lot!

—Glen and Thelma Horner, Morton, IL

★ We always schedule a family retreat for the weekend of Good Friday and Saturday. We started this when the children were in their teens, and their dad traveled a lot. This became the highlight of the year for “only family” time. When our son was in his late teens and at university, we decided to make this time together intentionally “spiritual.” At first our son was unhappy with that, but the first year, his “topic” was the highlight of the occasion. One family member/couple chooses the theme and we take turns describing our thoughts and feelings. We keep the theme devotional in nature, non-threatening—although it usually becomes an opportunity to share very personally. As our children married, their spouses joined in enthusiastically.

At first we went to a hotel, so no one would have to prepare meals. Now, with grandchildren, it seems simpler to have it in our home. For a special treat for the grands and all of us, we try to spend several hours at the local pool. We eat our main meals in a restaurant.

—Harvey and Erma Sider, Fort Erie, ON

*These excerpts are from Ideas for Families, edited by Phyllis Pellman Good and Merle Good, published by Good Books, 1992.*



# SHE COOKED

a short story by Anne Konrad

Aggie Hiebert sat on her kitchen stool the Monday evening before Easter, admiring the shine on her sink, just buffed with a paper towel. She began to dial. Whom should she invite? Good Friday was the supper at church and Easter Sunday, naturally, was family, but so far, on Easter Monday her husband Herb's cousins, the Wally Friesens, were the only ones coming. Just a couple. Sure.

'Tina? It's Aggie. Say, how would you folks like to come to dinner on Monday? I know it's Easter and you might be busy, but it would sure be nice to have you. Come at 7:00 then. It's so busy for you people. I don't know how you working people do it. Okay Tina, it's nothing. Monday, well, we might see you in church Sunday? Okay.'

Aggie replaced the almond-coloured telephone in its touch base. She was right. The Warkentins would have been alone.

Quickly Aggie pictured the Tupperware containers stacked in her freezer at the foot of the basement stairs. Zwieback buns baked Saturday. The largest Tupperware for the family dinner at Easter and, let's see, she had filled five plastic bags with a dozen buns in each, one for each of 'my young people,' as she called her married children, and two for giving away. People always liked her zwieback buns so much. It reminded them of their mothers or grandmothers and Saturday baking. There was always opera music on the radio, they said, and the smell of fresh baking. You never forget that. She had frozen two kinds of *platz*, plum and rhubarb, and two pans of brownies for the grandchildren. Had she used up all the matrimonial cake? She had added rhubarb to the dates in the filling. Made a lighter texture. Everyone said they liked it. There were still some Nanaimo bars in a tin. So if she baked *paska* on Saturday (they dry

out if you freeze them long) and even if she gave some to each of her kids—Linda got two loaves and Dave and Mary, Matthew and Karen each one—that should still be two extra loaves left for Monday, enough for the Friesens and Warkentins.

Oh dear, Logan Becker should be invited too. Poor man, divorced, and a son in jail for drugs. Why did they do it? A nice boy too, young, maybe twenty and so troubled. My, those Beckers had troubles. Thank you God, at least all of her five children were good people. Linda and Ted. Why had that happened?

'You know, I'm thinking.' She turned towards Herb, sprawled in the black leather armchair in the family room next to the kitchen. 'If Linda had just gone to Winnipeg Bible School one year, maybe she and Ted wouldn't have separated.'

'What makes you bring that up now? Linda wouldn't go. You remember we offered to pay. That's long gone.'

It was the break for commercials in the hockey game so Herb had pressed the mute button.

'I know, I know, it's not our fault, but I keep thinking...'

Herb's game was on again. It was the third period and the score was Jets 2, Canucks 3.

God's way. Would God plan divorce? Somehow all those articles she read about rape, anorexia, divorce, whatever the problem, it was always because the mothers had been too controlling. You force them and you lose them. Let it fly and it will come back to you. Maybe Ted and Linda would get back together. Should she pray for that? Linda said, 'I'm not looking for a man to take care of me, Mom.' Couldn't she have waited with her studies until the little boys were in school? She'd keep the boys a few days. Sure, have fun with them.

'So what's the score, Herb?'



## ‘Is it worth it?’

The question had really been there for years.

Often she had caught herself staring absentmindedly at canisters on the counter.

Saturday morning Aggie had had the dream again.

For the last three mornings she had woken up, straining to move, unable to speak. Hearing that same terrible laughter.

She stood at her kitchen counter wearing a brown bib apron over pressed slacks and pink turtleneck scraping the sugar-egg mixture out of the Cuisinart. Carefully she edged the rubber spatula around the central core of the container and poured the buttery mass into a large orange Dutch oven, the Le Creuset she used to mix her yeast doughs. She sighed as she measured the flour, added the mushroom colored yeast to the other liquids and stirred with her wooden spoon. Even baking the traditional Easter *paska* bread was spoiled. ‘Is it worth it?’ The question had really been there for years. Often she had caught herself staring absentmindedly at canisters on the counter. ‘What’s the matter with me? Talking to myself.’ She checked quickly and the eggs were at room temperature, the skin on the scalded milk had not thickened. She pushed up her eyeglasses.

Aggie never said so, of course, but of all the other women’s *paska* she had ever tasted, she thought hers were best. Pale yellow, moist, a little sweet, just a whiff of vanilla and when she iced them and strewed the rainbow-color sprinkles on top, you had to admit, even Herb said, Aggie’s *paska* were as good as they come. Every year she followed the same recipe. Her mother had written it out by hand in German and Aggie had scotch-taped it inside *The Mennonite Cookbook* back cover. Although the penlines were fading at the edges and the paper was blotched from spills, every time she read the part at the end where her mother wrote to ‘take the tins out of the oven and place the loaves on top of pillows,’ Aggie tried to remember if her mother really had done that. Hadn’t she just used folded up soft towels? Each year she told herself, I’ve got to give a copy of this to my girls. Photocopy it. Both the original and an English translation, for her two daughters and three daughters-in-law.

She should just forget about it.

Aggie tuned the kitchen radio to her favorite FM station and organ music flooded in. Normally she would be humming along now, looking outside her kitchen window at the North Shore mountains or thinking how many daffodils in the row along the backyard fence had opened up since yesterday.

She listened. She should really be playing Stainer’s *Crucifixion*. Their record was scratched but still good, too good to put into the bin at the Self Help Store. Aggie knew

Stainer’s music by heart. She remembered all the choir parts. She had sung it on Good Friday the year she met Herb in the Bible School, she in the bank of sopranos and Herb a tenor.

Teach us, oh teach us

How to love Thee

For Thy love . . .

Every night she had prayed, made fervent entries in her Five Year Diary, Help me to be more serving, more giving. She was nineteen then. Now she was sixty-three.

Tuesday night. Aggie and Herb, the Harders and young Thiessens, all sponsors of Cedargrove Mennonite Church Youth Group, were sitting in the Fireplace Room planning for future events. In addition to the basketball leagues and picnic ideas, Joanna Harder suggested a youth theatre group. Christian theatre, write their own stuff, involve all the kids, how about that? They started to talk, what Linda called ‘brainstorm,’ and then Tomas Thiessen threw out, ‘How about a Christian dance group? Anybody know Freda Durkhart?’ ‘Oh, I know her,’ Al Harder said, ‘You mean Freda Durkhart from Clearbrook?’ ‘No, not from Clearbrook,’ Tomas said dryly, ‘The Freda Durkhart I’m talking about works with youth in interpretive dance. She teaches drama and dance at Trinity College.’ ‘And what does your Freda Durkhart do?’ Aggie had asked because Durkhart was not such a common name. ‘Oh,’ Al Harder looked quite sheepish. Then he shrugged his shoulders and laughed, ‘She’s a good cook.’ The laughter exploded.

‘The cook. The cook.’ Round and round like the egg whites she was beating, Aggie could hear their laughter, rising foaming, bubbles breaking. That fool of a cook.

Easter. Was it five years? Driving to the funeral home where her four brothers, their wives and various nephews and nieces sat quietly. That marble stranger had been her mother. ‘I’ve had it so busy, Aggie. I’ve mailed out the birthday presents and all the Easter parcels. None of your children have moved again, have they?’ Aggie touched her mother’s cold hands, not knitting afghans, not stirring up another batch of peppermint cookies for grandchildren, hands folded and blanched. She lay in the pale-pink satin-quilted box and Aggie, stroking the dead hands, stood there dry-eyed and the questions just rose up, ‘Mother, dear Mother, was it worth it? Cooking and baking and giving, was that what you wanted from life? Was it enough?’

The organ music changed. The radio host talked about



Aggie did not mention her dream to Herb.  
Maybe she should tell them the next time  
she handed out the bags filled with her baking.

compact disc recordings and began playing Haydn's  
*Creation*.

*Die Himmel erzahlen*

*Die Ehre Gottes . . .*

Aggie wiped her eyes. Was it the four part harmony, or the familiar German words, or the *Himmel*, the infinite starry universe, what made her feel so lost?

'Pull yourself together, kid,' she scolded. She began to knead the soft dough.

More and more like her mother.

Baking zwieback buns, before Christmas spending weeks filling tins of cookies for the basement freezer, gifts for neighbors, grandchildren, children. Yes, they loved the food. Her Scottish daughter-in-law Mary insisted Aggie teach her and now even Mary made New Year's *porzelky* fatfree and tender, 'For Dave—he loves them.' She should be happy.

The nightmare. Mary and Dave, Herb too, all of them, standing on top of HER coffin and the pastor shouting into a megaphone, 'Last look at Aggie Hiebert! The good cook!'

A whole congregation whooping.

Aggie did not mention her dream to Herb. Maybe she should tell them the next time she handed out the plastic bags filled with her baking. They liked her to be fluffy. They joked, 'Mom's getting deep.' 'Silly Mom,' Paul would say as he hugged her, 'You can't croak off yet.' Straight from a book, Linda would have a psychological explanation. Linda's arch, 'You know our reactionary mother,' whenever table talk turned to politics.

Aggie put the cover over the *paska* dough and slid the orange pot into the slightly warmed oven to rise. She began to wash up. Clots of beaten egg whites floated up in the dishwater and merged with the soapsuds. Looking at them, Aggie began to snicker. I might be washed up, but at least I'm not going overboard. Not like Sarah Enns. Baking zwieback Fridays so she could rush them to the air-freight terminal to ship to Prince George where her married son picked them up almost warm. Still, Sarah seemed so happy . . . sure, was that it . . .

At the suppertable Aggie encouraged Herb to talk about his day at B.C. Hydro. 'So will there be a strike? What do they say?' She was just about to tell Herb what she had heard on the radio when Herb pushed back his chair and said, 'That was really good. Aggie, you make better hamburgers than my mother. Have I told you that?'

Aggie smiled. She never thought of herself competing

with her mother-in-law as a cook. People thought Herb's mother was a little strange. Not just that she came from Ontario, but she lived in Toronto where she painted weird sand oil pictures, gave wine and cheese showings in her apartment, and dressed so she kind of floated, even at her age, like those women in Linda's Chagall paintings, mysterious. Her Russian gold locket swinging, wearing fringed shawls. Linda said she was 'unique, an atypical grandmother.' Sure, Linda admired her; Herb's mother, so talented.

Be good, sweet maid,  
And let who will,  
Be clever.

Someone wrote that verse into Aggie's album years back when little girls collected autographs in school.

When did she really decide to be good? Sure, when she got saved, but there was that other time too, when, newly engaged, she took the train with Herb to meet his folks in Ontario. And met Herb's sister Alma. Alma went to Waterloo Lutheran University. She said things like, 'You work in a cannery, Aggie? That's your ambition?' She seemed to have no friends. It made Aggie decide. She'd stick with her own people. Keep Mennonite ways, make people feel at home.

It wasn't easy.

Herb never knew. All those years when the children were small, if he'd ever guessed what went through her head. There was the one electrician who looked at her with more than his eyes. She'd thought of just locking her bedroom door. Oh, there had been shivers. Even President Carter admitted it, Christians get erotic, sin in their minds. Hate their children. It was hard when there were five teenagers. Linda was the messiest. Newspapers spread half opened all over the floor, junk under her bed, a clothes closet that couldn't close. Aggie's better blouses and skirts 'borrowed' and in a heap. When Aggie borrowed Linda's jacket, she cleaned it and hung it back up. 'Stop it, Mom,' Linda said when Aggie asked her to clean off at least the top of her desk, 'I can tolerate mess.' Mess. At least Sandra had been neat when she still lived at home, but Dave, you couldn't even walk through his side of the room with the dirty sweat socks rolled into balls, the spilled coins and crumpled notes, the underwear tossed into corners. When she came in with the vacuum cleaner and laundered their things they hardly noticed. Everyone's maid. Why did she do it?

She thought of her mother. Why couldn't she shake that



Aggie had never imagined  
that one of her children  
would be so educated and so divorced.

question? All her efforts into the children and grandchildren and friends. Everything. And what did she get? 'She was a real sweetheart,' the doctor said. Everyone wants something back. To be famous. There were famous cooks. There was the Galloping Gourmet on TV. But didn't he lose his show and his marriage broke up? Look at the Duchess of Windsor, she should have had everything, but when she died the only flowers on her casket came from her interior decorators. Nobody missed her. Would Aggie's five children fly across Canada the minute they hear their mother has a heart attack? Nobody wait? Doubts. Don't talk about doubts. (I'm sorry. I forgive you. You say that, but everyone remembers.) Don't ask. Give, smile.

Herb put on a new Andrew Lloyd Webber *Requiem* record after supper and they cleared the dishes. Aggie iced the *paska* loaves, put chocolate rabbits into their little straw baskets for the grandchildren, arranged a large bowl of candy eggs and chocolates on the sideboard for the adults, and then sat down on the black leather sofa in the family room where Herb was watching the news. When her mother dyed eggs for Easter using onion skins, she told them eggs were the symbol of new life, and *paska*, that was the Russian bread of life. Aggie's grandchildren would most likely just know Easter rabbits and eggs.

She picked up the evening newspaper and as usual started to skim it back to front. 'Writer, Traveller, Led a Remarkable Life.'

'Herb, I know this person, listen. Alice Brownley, there was a girl in my grade school called Alice Brownley, look at this, author of three travel books, dead at age 60. Alice Brownley.'

'Really.'

Aggie sat back stunned.

The next 'obit' was also disturbing. A cable pioneer who pioneered good programming for children, a broadcaster, devout Pentecostal, 'provided quality programming to remote Northern Ontario communities' had died at age 54. Aggie sat a long time without reading. 'Herb,' she said finally, 'How would you feel about us doing voluntary service work when you retire? Maybe in some remote community?'

Herb's eyes did not leave the screen where the latest clashes between soldiers and civilians were being relayed from the Holy Land, but he said, 'We could.'

Aggie was already a volunteer. Her regular days at the

Self Help Store on Main Street were Wednesdays and Thursdays. She enjoyed sorting the donated clothing and household furnishings left by people moving into apartments or brought in when aged parents died. Women's dress hats. She especially liked arranging the Third World craft items, brass candlesticks from India, woven placemats from Bangladesh, embroidery from Lebanon, all the goods for which Self Help provided a retail outlet. She liked imagining all the families sitting down to eat pita or rice because their mothers' crafts were sold. She much preferred working at Self Help to selling lingerie at Sears. She had done that after all the children left home.

Linda rang up quite late. 'Mom, can dinner be at 2:30 instead of 1:30? I have to get those term essays graded and I'm so behind—as always.'

Aggie's instinct was to tell Linda to at least take off Easter Sunday, come to church, but instead she offered to pick up Linda's two little boys. She asked about Linda's courses.

'Oh, Mom, I'm so busy. I don't know if I'm coming or going. I have to finish this set of papers for my prof and my own paper on—well, it doesn't matter—is way behind and I have to get an A or my grant won't get renewed.

'So why don't you leave the boys here for a few days?'

'We'd love it if we could . . . but you know the routine gets broken and the Day Care has to be paid anyway and the boys get overstimulated and then my concentration is off—I mean it's wonderful of you to offer . . .'

'That's okay. We'll pick the boys up before church and I'll let the others know it's 2:30. And Linda, it will be fine. I'm thinking of you every day. Love you.'

Aggie had never imagined that one of her children would be so educated and so divorced. Linda had always been rebellious. Smart and headstrong. Dear, poor Linda, she looked so thin. Was she eating enough? Her hair looked, well, boyish, cut so short. In the wedding picture Aggie now kept hidden under the old doilies nobody used but her mother had crocheted, Linda was radiant. Her long hair shone and her face was soft under wide bangs as she looked up at Ted in one of those photographer's poses. If she had only not told Linda what a good man Ted was, maybe she had pushed her, maybe if they had not gone to those marriage counsellors, maybe, maybe. Linda was studying something about sex, African women, she never exactly told her. Without Ted she was continuing her PhD at Simon



Today Aggie felt like a boat tied to anchor.  
All the others were on another course,  
speeding by in a wash of churned spray.

Fraser. Linda had read all the books, parenting, she called it, never asked for advice. Aggie had sleepless nights over her grandchildren in Day Care, but it didn't seem to hurt them.

Nobody would ever laugh at Linda.

Maybe Aggie should get Herb to build her a lectern too, a swivel lectern like he'd made for Linda, so she could stir soup and read her books at the same time. Jesus did prefer Mary, the one who sat at his feet and learned, to Martha the cook. The 'troubled about many things' Martha to whom Jesus said: 'Mary hath chosen that good part, which shall not be taken away from her.'

Aggie remembered the woman journalist she had read about in Linda's magazine, the one who gave up one 'traditional female role' each month until she reached for herself a level of perfection, a nirvana. First it had been home entertaining, then doing the family laundry ('Even an 8 year old can wash clothes if you train him.'), and last of all, cooking. She had given that up reluctantly because she enjoyed it herself but the family soon got used to that too; each one made a meal and the journalist gained time to improve her mind. She read Plato and the Koran. That woman stuck in Aggie's mind. Even a year after she read the article, Aggie felt like phoning and asking her, 'Are you happy? Is everything working out?'

The children and the in-laws enjoyed the Easter family dinner. They compared family jokes and activities, talked about their jobs and professions and, wherever Linda was, argued about issues—unions, native rights, politics. Today Aggie felt like a boat tied to anchor. All the others were on another course, speeding by in a wash of churned spray. Herb roughhoused with the grandchildren. He talked to Dora and son Paul about organic gardening. Composting kitchen wastes and buying recreation vehicles. Nobody was talking about voluntary service like she and Herb used to, not even about climbing the Himalayas as Dave and Mary once did. Most never went to church, any church.

Aggie had just admired a Lego block mountain, listened to another grandchild recite a nursery rhyme and was coming to sit down on the black sofa and enter the 'woman's rights' discussion when everyone, except childless Dave and Mary, decided it was time to go home.

She didn't know why she did it, but sitting there in the dimly lit, suddenly quiet house, with only Dave and Mary and Herb across the coffee table nibbling on the remains of the *paska*, Aggie blurted out, 'Is it enough for a woman to be

a good cook?'

They looked at her. Then at each other.

'I'm serious,' Aggie said. 'Is it?'

'But Aggie,' Mary began, 'You're not only a good cook—you're also a . . .'

Herb interrupted, 'Aggie, I don't see what you're getting at.'

'Well, you laughed about Freda Durkhart. Why did you laugh?'

'You laughed too.'

'I know why I laughed. I want to know why you did.'

'I know what you're saying.' Dave was slipping into Linda's jargon, 'You disagree with the devaluing of women who cook. The whole feminist thing.'

'What feminist thing?' Mary asked. 'What are you lumping together as feminist things? And who's Freda Durkhart?'

Aggie retold the committee meeting story and Herb took up a defensive tone. 'You know, Mary, not appreciating what Mom does at home . . .'

'In the last 40 years, right Dad?' Dave finished.

'Don't be rude,' Mary said. 'Do you mean if cooking is as important as, say, Linda getting her PhD? She cooks too because she feeds the kids, but, well, her studies are more important and, well you know . . .'

'She's digging herself in deeper,' Dave grinned as he made shovelling motions with his hands.

'Come on, kids, let's help Mom pick up. She's had a full day.' Herb began plumping the cushions, bent down to pick up a stray piece of Lego on the rug, began stacking the coffee cups. 'Come on, Aggie,' he cajoled, 'That Durkhart thing isn't bothering you, is it?'

Aggie smiled.

'No, no,' Mary protested. 'Let her talk. Aggie, tell us.'

She wanted to say forget it, to compliment Mary on her new dress, to pick a hair off Herb's trousers, to perk a fresh pot of coffee, but Mary's eyes held.

And it was kind of an answer.

Looking back she would always think of it as an answer. 'Actually it is.' She was looking straight at Herb. 'Yes, it is. It's bothering me.'

*From Family Games by Anne Konrad. Copyright ©1992 Anne Konrad. Used by permission.*



# An Update on the Village Extension

by Merle Good

Sometimes a new idea emerges as a solution for a worrisome problem. And then, occasionally, before that new idea can be put into place, another event develops which basically takes away the original problem and makes the new idea unnecessary.

That is essentially what happened to us during the past four or five years in relation to the small farm which sits adjacent to our galleries, museums, and stores in the village of Intercourse.

In the Spring, 1992 issue of *FQ*, I shared extensively about the history and rationale for our involvement in the Village Extension project in Intercourse. I will not do a lengthy recap here, but encourage readers to refer to that article for background if needed.

Our reason for becoming involved in the first place was primarily to prevent a large shopping center from overwhelming our small village. The problem arose because of zoning. Most of the 40-acre farm next to our projects in the center of the town was zoned commercial. It was the largest, most desirable piece of ground for commercial development in eastern Lancaster County. (There's a long history, over a 20-year period, of how such a large block of undeveloped commercial acres all ended up in this Amish farm; we won't go into that here.)

Property values in this village are strong: two houses on a one-acre lot adjacent to this farm sold for \$570,000 on public auction this spring.

So, if we didn't want to see a shopping center come here, what should we do? How would it be possible to buy the 40 acres, justify the price, and not do something detrimental to the village?

As detailed in my earlier article, we optioned the farm to take it off the market and spent several years studying alternatives. We decided to work with a team of innovative planners from our community and beyond, involving the University of Pennsylvania's Center for Energy & the Environment, Rodale Research Institute's Center for

Rural/Urban Interface, and Concord Construction Company.

The Village Extension proposal emerged and was presented publicly in three days of meetings in January, 1992. The public response was mixed, but generally favorable. It was, after all, a new approach to saving the integrity of villages, at the same time that farmland was also being saved.

Our team then set about authoring a new amendment to the Zoning Ordinance to permit a Village Extension. This 84-page document received high acclaim from local planning officials and was reported to be one of the best across the country. Not everyone was supportive, but our belief was that with certain fine-tuning our petition would be approved sometime this year.

But another event upstaged everything. The township had been working on re-writing their Zoning Ordinance, as have most townships in this area. It's been a long process. Part of the goal was to create a large Agriculture Zone which would protect about 90% of the land in the entire township (the village of Intercourse is not an incorporated entity, and therefore comes under the jurisdiction of the township).

Our township planners had been working on this revised, updated ordinance for three years, and it sounded to us as though it would be several more years before it would be enacted. But suddenly in April of 1992, this process picked up speed. The ordinance was published, public meetings were held, as well as a public hearing, and little objection was raised. Everyone seemed to like it—and it is a very fine piece of work, as zoning ordinances go. By October, 1992, the new ordinance was adopted and in effect. This new ordinance effectively protects nearly 100% of the farmland in the township against development.

What we did not know until partway through last summer was that the zoning map for this new ordinance re-zoned

70% of the acres on the farm next to us. Seventy percent of the site in question is now zoned Agricultural with no development (commercial or residential) possible. The remaining ten acres against the town remain commercial.

As a result, we had achieved our primary goal. And so we announced the withdrawal of our Village Extension proposal, despite still believing in the idea. Even though the township officials made it clear that our petition was in no way invalidated by their adoption of the new ordinance, we felt it unnecessary to push ahead.

In the end, we decided we wanted nothing to do with building a project, however noteworthy, on protected farmland. Our board of directors proved to be a wise, sensitive decision-making group during five roller-coaster years.

Are we glad we got involved in the first place? At this point, yes. We don't have a big commercial development overwhelming the town.

Do we still believe in the Village Extension idea? Yes, very much so, and we hope the local and national attention given to the concept will speed the move, from sprawling suburbia, back to more neighborly, less land-wasting villages and towns. We appreciate greatly the efforts of the innovative persons and institutions who helped to birth the proposal.

Did we enjoy the process? Not quite. I'm personally glad to get back to the arts and our other projects and leave the local political intrigue, gossip, and maneuvering to those who enjoy it most. We were disappointed by the way in which self-interest dominates the scene, even among academics and nonprofit groups.

But we met many fine persons through the process, came to respect many hard-working and gutsy local officials, and learned a great deal about the history of the village. We hope our involvement may have helped, along with many other factors, to preserve the character of the area for years to come.



## MUSEUMS

## Illinois

**Mennonite Heritage Center of the Illinois Mennonite Historical & Genealogical Society**, P.O. Box 819, SR 116, Metamora (309-367-2555). Mid-Apr.-mid-Oct. Fri.-Sat. 10-4, Sun. 1:30-4:30. Admission: donation. Museum of early Mennonite life in Illinois; historical, genealogical libraries, archives. Information on annual Heritage Series available on request.

## Indiana

**Menno-Hof**, SR 5 South, Shipshewana (219-768-4117). Mon.-Sat. 10 a.m.-5 p.m. Closed Sundays. Admission: donation. Interpretation center. Displays and activities about early Anabaptists and present-day Mennonite and Amish groups.

**Mennonite Historical Library**, Good Library 3rd Floor, Goshen College, Goshen (219-535-7418). Mon.-Fri. 8-12, 1-5, Sat. 9-1. Closed Sundays, holidays, Saturdays during college vacations. Admission: free. Primarily for researchers in Mennonite history and genealogy; holdings also include rare and other unusual Mennonite-related books.

## Kansas

**Kauffman Museum**, Bethel College, N. Main & 27th, North Newton (316-283-1612). Tues.-Fri. 9:30-4:30, Sat.-Sun. 1:30-4:30; closed major holidays. Admission: adults \$2, children and youth 6-16 \$1, group rates available. Cultural, natural history of Central Plains with focus on Mennonites; restored 19th-century homesteader's cabin, farmstead with house, barn.

**Mennonite Heritage Museum**, Highway K-15 & Main, Goessel (316-367-8200). June-Aug.: Tues.-Sat. 9-5, Sun. 1-5; Sept.-Dec., Mar.-May: Tues.-Sat. 1-4. Admission: adults \$2, children 12 and under \$1, large groups please call ahead for appointment. Artifacts from early households, farms, schools, churches; restored historic buildings; Turkey Red Wheat Palace.

**Pioneer Adobe House Museum**, U.S. Highway 56 & Ash, Hillsboro (316-947-3775). Mar.-Dec.: Tues.-Sat. 9-12, 2-5, Sun. and holidays 2-5. Admission: free. Restored Dutch-German Mennonite immigrant adobe house, barn, shed; displays on adobe

continued on page 25

# Meditation for Any National Holiday

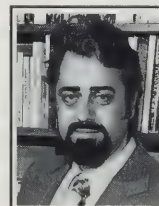
## by David Augsburg

If you want to experience something surprising, give this test to your family, your group of friends after dinner, or better yet, take it yourself. How many of the following can you identify?

1. Genghis Khan
2. Francis of Assisi
3. Napoleon
4. John Woolman
5. Judas Maccabaeus
6. George Fox
7. Robert E. Lee
8. Harriet Tubman
9. Attila the Hun
10. Lysistrata
11. Ulysses S. Grant
12. A. J. Muste
13. Douglas MacArthur
14. Mother Teresa
15. George Patton
16. Menno Simons
17. Charles De Gaulle
18. Magda and André Trocmé
19. Alexander the Great
20. Leo Tolstoi
21. George Washington
22. Dorothy Day
23. Erwin Rommel
24. Mahatma Gandhi
25. Norman Schwarzkopf
26. Margaret Fell
27. Dwight Eisenhower
28. Daniel Gerber/Ted Stuebaker/Clayton Kratz
29. Stonewall Jackson
30. Sojourner Truth
31. Louis Mountbatten
32. Dan West/Andrew Cordier/John Kline
33. Joab/Abner/Joshua/David
34. Steve Biko
35. Herman Goering
36. Rigoberta Menchu
37. Josef Stalin
38. Cory Aquino
39. William Westmoreland
40. Martin Luther King, Jr.
41. Simon Bolivar
42. Desmond Tutu
43. Hannibal
44. Jimmy Carter
45. Joan of Arc
46. Anwar Sadat
47. Hideki Tojo
48. Cesar Chavez
49. Caesar Augustus
50. Jesus Christ

The odd numbers are well known, easily identified—they are warmakers.

The even numbers are less known or unknown. They are peacemakers who took personal risk or sacrifice in acting on the belief that nonviolence was more effective, more enduring, more moral than force of violence. What does your score indicate about your education? About your culture's values? About human nature? About you?



*David Augsburg has entered the Anabaptist missionary corps by becoming professor of pastoral care and counseling at Fuller Theological Seminary, Pasadena, CA.*



continued from page 24

house culture 1847-1890, Turkey Red wheat, Hillsboro history.

**Warkentin House**, 211 E. First St., Newton (316-283-0136 or 283-7555). June-Aug.: Tues.-Sat. 1-4:30; Sept.-May: Fri.-Sun. 1-4:30. Admission: adults \$2. Sixteen-room Victorian home, built 1886 for Bernhard Warkentin, who was instrumental in bringing Turkey Red wheat, as well as Mennonite settlers, to Kansas from Russia.

### Manitoba

**Mennonite Village Museum**, Steinbach (204-326-9661). May: Mon.-Sat. 10-5, Sun. 12-5; June: Mon.-Sat. 10-7, Sun. 12-7; July-Aug.: Mon.-Sat. 9-8, Sun. 12-8; Sept.: Mon.-Sat. 10-5, Sun. 12-5; Oct.-Apr. by appointment only. Admission: adults \$2, students and senior citizens \$1. Restoration of 19th-century southern Manitoba Mennonite village with houses, church, schools, more.

### Maryland

**Penn Alps**, National Road (Alt. Rt. 40), Grantsville (301-895-5985). Memorial Day—mid-Oct.: Mon.-Sat. 9-8; mid-Oct.—May: Mon.-Thurs. 11-7, Fri. 11-8, Sat. 9-8. Situated between a still-functional 1797 grist mill and a nationally-renowned 1813 stone arch bridge. Working craftspeople (summer only), restored historic buildings.

### Ohio

**German Culture Museum**, Olde Pump St., Walnut Creek (216-893-2510). June-Oct.: Tues.-Sat. 1-5. Admission: by donation. Costumes, furniture, fraktur, quilts and other artifacts from eastern Ohio Germanic folk culture.

**Mennonite Information Center, Inc.**, 5798 County Road 77, Berlin (216-893-3192). Mon.—Sat. 10-5. Admission: free, donations. Information, books and literature about local Amish and Mennonite culture. Slide presentation on local community. 10' x 265' mural illustrating Anabaptist history. Admission to mural hall: adults \$3, children 6-12 \$1.50.

**Sauder Farm & Craft Village**, SR 2, Archbold (419-446-2541). Apr.-Oct.: Mon.-Sat. 9:30-5, Sun. 11:30-5. Admission: adults \$4.75, children 6-18 \$2.50, children under 6 free. Collection of artifacts, rebuilt log homes and shops of settlers in mid-1800s; working craftspeople.

### Ontario

**Brubacher House**, c/o University of Waterloo, Waterloo (519-886-3855). May-Oct.: Wed.-Sat. 2-5; other times by appointment. Restoration and refurbishing of Mennonite home of 1850-90, slide-tape presentations of Mennonite barnraising and settling of Waterloo County. Admission: \$1 per person, Sunday school classes \$.50 per person, under 12 free if accompanied by parent.

**Heritage Historical Library** (Amish), c/o David Luthy, Rt. 4, Aylmer N5H 2R3. By appointment only; primarily for researchers in Amish history and genealogy.

**The Meetingplace**, 33 King St., St. Jacobs (519-664-3518). May-Oct.: Mon.-Fri. 11-5, Sat. 10-5, Sun. 1:30-5; Nov.-Apr.: Sat. 11-4:30, Sun. 2-4:30. Feature-length film about Mennonites, by appointment. Admission: \$1.25 per person for groups making reservations; others by donation. A Mennonite interpretation center; 28-minute documentary film *Mennonites of Ontario*.

### Pennsylvania

**Archives of the Brethren in Christ Church and Messiah College**, Grantham (717-766-2511, Ext. 388). Mon.-Fri. 8-5, Sat.-Sun. by appointment. Admission: free. Collection of artifacts; e.g., plain clothing, church furniture, love feast utensils, Bibles.

**Germantown Mennonite Information Center**, 6133 Germantown Ave., Philadelphia (215-843-0943). Tues.-Sat. 10-4, Sun. for groups by appointment. Admission: donation. Meetinghouse and artifacts related to the Germantown Mennonite community, oldest in America. Also available for tours: Johnson House, 18th-century Quaker home in Germantown; 1707 house of William Rittenhouse, first Mennonite minister in America and responsible for first paper mill in colonies. "Images—The Germantown Mennonite Meetinghouse," continuously-building exhibit of photos, sketches, paintings, other depictions of Germantown church.

**Historical Center**, HCR 63, Richfield (717-694-3211). Tues. 7-9 p.m., Sat. 9-4. Admission: free. Family Bibles, fraktur, tools, clocks of Juniata County Mennonites; archives and books.

**The MeetingHouse**, 565 Yoder Road, Harleysville. (215-256-3020). Tues.-Sat., 10-5, Sun., 2-5. Admission: donation. Mennonite Heritage Center

presents interpretive video of local Mennonite story in room designed to resemble an early meetinghouse; permanent exhibit: "Work and Hope"; fraktur room. Historical Library and Archives house more than 100,000 books and documents relating to church history and genealogy.

**Mennonite Information Center**, 2209 Millstream Rd., Lancaster 17602 (717-299-0954). Open 8-5 daily except Sundays, Thanksgiving and Christmas. Admission: varying. Film, *Postcards from a Heritage of Faith*; walk-through museum, *Bringing Love to Life: Mennonites on a Journey of Peace*; guided tours of Lancaster County; Hebrew Tabernacle Reproduction.

**Lancaster Mennonite Historical Society**, 2215 Millstream Rd., Lancaster, 17602 (717-393-9745). Open Tues.-Sat. 8:30-4:30, closed Mondays, Sundays, holidays. Admission: \$2.00 for non-members. Historical library and archives housing thousands of documents relating to church history and genealogy. Bookstore and exhibit area.

**The People's Place**, Main Street, Intercourse (717-768-7171). Open 9:30-5 daily except Sundays, major holidays. Admission: varying. Amish and Mennonite information and heritage center; 3-screen documentary *Who Are the Amish?*; hands-on museum, *Amish World*, including Henry Lapp, Aaron Zook folk art collections; full-length feature film, *Hazel's People* (June-August only).

**The People's Place Quilt Museum**, Main Street, Intercourse (717-768-7171). Open 9-5 daily except Sundays, major holidays. Admission: \$3 adults, \$1.50 children. Current exhibit: "Plain Beauties," Amish quilts from the collection of Catherine Anthony, April 24, 1993 through January 8, 1994.

**Springs Museum**, Rt. 669, Springs (814-622-2625). June-Oct.: Wed.-Sat. 1-5. Admission: adults \$1, children \$.50. Artifacts from homes, farms, shops of early settlers in Casselman Valley; extensive rock and fossil collection.

**1719 Hans Herr House**, 1849 Hans Herr Dr., Willow Street (717-464-4438). Apr.-Dec.: Mon.-Sat. 9-4, closed Thanksgiving, Christmas; Jan.-Mar. by appointment only. Admission: adults \$2.50, children 7-12 \$1, children under 7 free, group rates available. Restoration and refurbish-

continued on page 26



continued from page 25

ing of oldest building in Lancaster County; "Lancaster Mennonite Rural Life Collection."

#### South Dakota

**Heritage Hall Museum and Archives**, 748 S. Main, Freeman (605-925-4237). May-Oct.: Sun. 2-4; Nov.-April by appointment. Admission: adults \$1.50, \$.50 Grade 7-12; Grade 6 and under free. Cultural artifacts; South Dakota natural history; historic church, school and pioneer home with functional Russian oven. Archives on Mennonite history with emphasis on Hutterite colonies.

### GALLERIES

#### Indiana

**Goshen College Art Gallery**, Good Library, Goshen College, Goshen (219-533-3161). Jan.-June, Sept.-Dec.: Mon.-Fri. 8-5, Wed. 8 a.m.-10 p.m.; Sat. 9-5, Sun. 1-5; July-Aug.: special hours. Admission: free. Current Exhibit: Annual Student Exhibition, June 6-Sept. 19.

#### Ohio

**Kaufman Gallery**, Main St., Berlin (216-893-2842). Apr.-Dec.: 1-5 p.m. Admission: free. Works of contemporary Mennonite artists and Amish folk art.

**Marbeck Center Gallery Lounge**, Bluffton College, Bluffton (419-358-8015). Daily 8 a.m.-11 p.m. Admission: free.

#### Pennsylvania

**The People's Place Gallery**, The People's Place, Main St., Intercourse (717-768-7171). Open daily 9-5 except Sundays, major holidays. Admission: free. Featuring work by Mennonite-related artists from across North America. Also includes an ongoing P. Buckley Moss exhibit. Current exhibit: "Paintings and Etchings," by Naomi Limont, May 21-July 31, 1993.

*If you know of additional museums and galleries displaying work by or about Mennonites and related peoples, please send information to Festival Quarterly, 3513 Old Philadelphia Pike, Intercourse, PA 17534.*

## An Andy-Over House by Jewel Showalter

I was first introduced to the game when I was seven years old. Our family had returned from Ethiopia where we'd spent a five-year term as missionaries. We had come back to Chesapeake, Virginia, to live in the home where I'd been born—a two-story white frame flanked by a towering beech—back to the farm my father had inherited from his father, farmed by my uncle who tended the peach trees and grapevines as though they were his own.

For two furlough years we lived in that rural Mennonite community and attended Mt. Pleasant Christian Day School while my father spent the weeks attending seminary in Richmond, returning home on weekends. It was there that I first began to get acquainted with my Wenger, Weaver, Kratz, and Garber cousins. Not many lived in that immediate community, but we took trips to visit and they came to see us.

It was at one of those family reunions to visit Kratz cousins in Harrisonburg, Virginia, that I first played Andy Over. I loved it. The whole group of us children from my four-year-old brother Chester to tall cousin Paul Kratz joined in the game with gusto.

We divided into two teams. Half stationed themselves on one side of the plain, rectangular chicken house, half on the other. Our team had the medium-sized rubber ball. "Andy," we half-screamed, half-hollered. And then listened into the breeze.

"Over," came the faint sound of voices on the other side of the chicken house. That meant they were ready to receive the ball.

Paul tossed the ball over the roof—and we waited breathlessly. Had they caught it or hadn't they? Then we heard pounding footsteps. They had caught it. Half the group came bursting around one end of the chicken house; half around the other. All had their arms clenched deceptively behind their backs, concealing the ball.

I had to decide which way to run. I had to make it to the other side of the chicken house without being hit by the ball. I ran. The little blue ball went whizzing past my head to hit the back of an older cousin. They weren't that interested in me. I had made it safely to the other side. Now they threw the ball. And we tried to catch it. We missed.

"Can I throw it?" I asked cousin Paul.

"Sure, give it a try."

"Andy," we bellowed.

"Over," they answered.

I flung the ball with all my young strength only to see it roll back on our side of the roof.

"Pigtails," we yelled, meaning an inconclusive throw, then another "Andy," as another big cousin tossed the ball.

Gradually one side grew stronger, capturing members from the other by tagging with the ball each time it was caught. Then we flopped in the grass in a patch of shade by some large, overgrown lilacs.

That's the most fun I've ever had in my life, I thought. I hope our next house is a good one for Andy-Over. Nothing else matters. I don't care to have my own bedroom. I've always shared one with three sisters anyway; only let it be an Andy-Over House. I'm sure I'll never tire of the game. How disappointing that our tall two-story with the big beech tree isn't very suitable.

Three years ago when we were building a new home I never once thought of that most important feature—a house that's good for Andy Over. We built a long, story-and-a-half with two dormers in the front. We began the job of coaxing trees and bushes to grow on the bare, wind-swept lot.

One warm spring Sunday afternoon not long ago son Matthew said, "Let's play Andy Over."

"What's that?" quizzed his visiting friend.

"Come on, let's all play," yelled Matthew as he grabbed an old tennis ball and headed for the back yard. We divided our group of eight and headed for opposite sides of the house.

It was perfect. The house that is. It was an Andy-Over House. And it had just happened—without my planning. It worked just as well as the old chicken house.

We yelled. We threw the ball. We caught the ball. We raced to the other side.

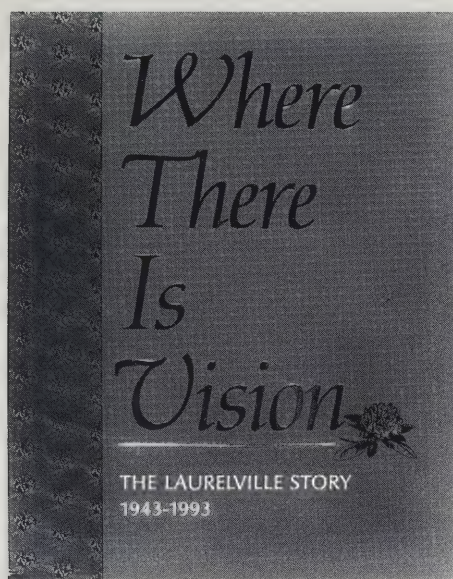
"That's fun," our visitor panted as we rested in the shade. "Where'd you learn that?"

"Oh, my mom used to play it when she was a little girl."



*Jewel Showalter lives in Ohio with her husband and three teenage children. She works part-time in information services at Rosedale Mennonite Missions.*





- The Laurelville Mennonite Church Center announces the publication of *Where There Is Vision: The Laurelville Story, 1943-1993*. An elegant paperback volume filled with photographs showing fifty years of Mennonite life, the text was written by **Harold D. and Ruth K. Lehman**. The book may be ordered from the Center.

- The Centre for Mennonite Brethren Studies in Winnipeg, Manitoba, recently published *A Man of His Word: A Biography of John A. Toews*, the story of a long-time Mennonite Brethren leader. Written by his daughter, **Elfrieda Toews Nafziger**, the book explores Toews' role as a father, as well as putting his life as a professor, pastor, president, chaplain, and author in its historical context.

- In December of 1992 two Paraguayan Mennonites reached their goal of translating the Bible into several native South American languages. **Gerhard Hein**, of Filadelfia in the Chaco, completed a translation into the Chulupi language, and **Dietrich Lepp**, also of Filadelfia, completed a Lengua translation.

- Three Mennonite Central Committee staffpersons contributed to a scholarly volume on the former Soviet Union published in 1992 by Duke University Press. **Lawrence Klippenstein**, Winnipeg, Manitoba; **Walter Sawatsky**, Elkhart, Indiana; and **N. Gerald Shenk**, currently on special assignment to the former Yugoslavia, each contributed a chapter to *Protestantism and Politics in Eastern Europe and Russia: The*

*Communist and Postcommunist Eras*. The book, edited by Sabrina Petra Ramet, associate professor of international studies at the University of Washington, is the third volume in a series called "Christianity Under Stress."

- Mennonite Board of Missions worker **Neal Blough**, St. Maurice, France has completed the editing of *Jesus Christ Aux Marges de la Reforme* (Jesus Christ on the Fringes of the Reformation). Released in 1992, Blough's book is a collection of essays on the radical Reformation from scholars of different nationalities and orientations, including the Roman Catholic, Protestant, and Mennonite traditions.

- Goshen College's Pinchpenny Press recently published four new books. A book of poetry, *The Miracle of One Hundred Radishes* by **Sofia Samatar**, deals with the intricacies of human relationships. Formerly from Somalia, Samatar is a graduate of Lancaster Mennonite High School and the daughter of Said and Lydia Samatar, who now live in South Orange, New Jersey.

A book of short fiction, *Coiled Spring* by **Jessica Lazar** expresses some of her understandings of human miracles. The daughter of Michele Lazar, Evanston, Illinois, Lazar graduated from Evanston Township High School.

A collection of short stories by a group of English students, *The Monster Down There*, edited by **Eric Kurtz** and **Matthew Smith**, addresses subjects as varied as a tale about an unusual minister to a story about the games children play.

*First Acts* is a collection of plays by Goshen College students and alumni. All four plays included in the book were completed for a playwrighting workshop at the college in 1991. The plays, written by **Sharon Mellinger**, **Judy Farmwald**, **Diana Zimmerman**, and **Doug Reed**, each explore the power and limits of love. Designed and edited by Mark Sawin.

Pinchpenny Press, sponsored by the English department, publishes the work of Goshen College students and faculty.

- The first of the "*Mennonite Brethren Faith and Life Pamphlet Series*" was published in November 1992. Called "*Christians and Lotteries*," the pamphlet analyzes lotteries from the perspective of individual Christians, the church, and the government, maintaining that "the payoff isn't what it seems."

Written by **Harold Jantz**, a member of the Canadian MB Conference Board of Faith and Life.

- A book of poetry, *To Fly and To Sing* by **Arthur Gingrich**, London, Ontario was published in July, 1992 by Gingrich's home church, Valleyview Mennonite Church of London.

- Herald Press recently published a romance novel written by an Old Order woman in Lancaster County, Pennsylvania under the pen name, **Carrie Bender**. Light fiction, *A Fruitful Vine*, addresses Amish life and courtship practices.

- The family of **Henry Swartley**, Mennonite pastor and church planter, published posthumously a collection of his journals, *Living on the Fault Line*. Edited by **Willard Swartley**, the journals were written during the last two years before Swartley's death, reflecting on his 40 years in the pastoral ministry.

- *An Introduction to Mennonite History* by **C.J. Dyck**, professor of Anabaptist and 16th century studies at Associated Mennonite Biblical Seminaries, was recently translated into Portuguese. The translation, done by a Brazilian Mennonite woman, **Roselyn Dick Hinze**, is being published by Associacao Evangelica Menonita (Evangelical Mennonite Association) of Brazil. Two Brazilian Mennonite leaders, **Peter Pauls Jr.** and **Teodoro Penner**, wrote a final chapter for the book, outlining the history and development of Mennonites in their country.



**Waters of Reflection: Meditations for Every Day**, Sandra Drescher-Lehman. Good Books, 1993. 180 pages, \$8.95.

Reviewed by Donella M. Clemens

For those who enjoy the many dimensions of water—refreshing, soothing, raging, and powerful—*Waters of Reflection* will be a special treat. This book of daily meditations centers on the themes of water and God as found in the various characteristics and qualities of water.

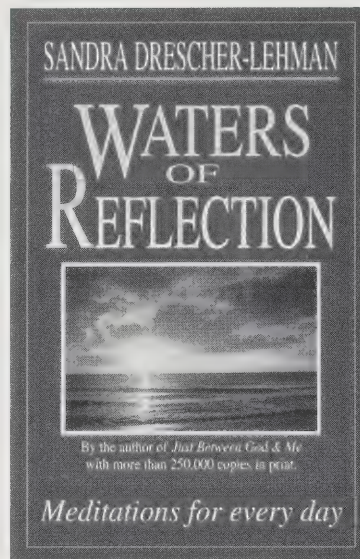
In her introduction, Sandra Drescher-Lehman writes, "Water has been a powerful symbol of God's presence in my life. For that reason, reading Scriptures which include the theme or suggestion of water has become a meaningful way for me to relate to God."

The twelve chapter titles speak of God in relation to a form of water—"God of the Ice and Snow," "God of the Rain," "God of Our Tears," "God of Our Baptism." Each weekly story gives a personal experience illustrating how we may individually meet God. In the chapter "God of the Rivers and Streams," the weekly essays portray God as Strength, Mother, Leader, Nurturer, and Faithful.

To most fully use this excellent book, filled with inspiring stories and ideas, time should be spent in following the suggestions which accompany each daily Scripture passage. The suggestions are well-focused and directed, using many spiritual disciplines—meditation, prayer, journaling, silence, and singing. Relational in nature, the daily activities are directed to strengthen personal relationships with God and with each other. Generally, activities center on our personal relationship with God and move to suggestions of reaching out in awareness to those with whom we interact.

To illustrate, God is characterized as "Calm" in the section preceding June 11-17. On June 11, we are instructed to "Read Psalm 107:23-32. Are you in the midst of a stormy time in your life, as in verses 26-27, or in the aftermath, as in verses 29-30, in which you can see how God calmed the waters. Write verse 31 on a card to accompany you throughout the day, as a reminder of your Lord who has the power to calm."

Seven days later on June 17, we are instructed to "Read Philippians 4:4-9. Think of someone your life will touch today, who could use God's peace. Let yourself be used as the transmitter of this peace by your words or actions. Be aware



of the peace with which God keeps you."

This book calls us to explore our concept of God in some new and different ways, to read Old and New Testament passages, and to revisit some past experiences to find new meanings. The use of this book will help the reader find new life and refreshment in a growing relationship with God.

*Donella M. Clemens, Souderton, Pennsylvania serves as an elder at Souderton Mennonite Church. She is also Moderator-Elect for the Mennonite Church and will be installed as Moderator at the Mennonite Church General Assembly in Philadelphia in July, 1993.*

**FQ price—\$7.16**  
(Regular price—8.95)

**Peace Theology and Violence Against Women**, Elizabeth G. Yoder, editor. Institute of Mennonite Studies, 1992. 123 pages, \$10.00.

Reviewed by Sharon Irvin

Problems arising from and solutions to the centuries-old male dominance issue have long been ignored or not deemed worthy of notice. Along comes *Peace Theology And Violence Against Women*, a series of essays and responses compiled by Elizabeth G. Yoder, commanding that long-neglected attention!

These essays, which run the gamut from peace theology to a case study on domestic abuse to discussions on rape, provide vast insights into dilemmas facing Christian women, questions the need to alter our theologies, and offers methods for correcting rather than compensating for past indignities and atrocities to women. Written in a semi-scholarly style, this book is not intended to entertain, but rather to produce thoughts and questions, while enhancing the reader's understanding of what it means to be a woman, especially a Mennonite woman in today's world.

Mary H. Schertz's statement, "Marriages that violate the sanctity of the persons in them are not, I suggest, marriages in the Biblical sense," is not only thought-provoking, but also one of the many compelling reasons for a peace theology between men and women as presented in her work. This statement, which caught my attention immediately, also expresses my sentiments exactly.

In her essay, "Christian Ideology, Rape and Women's Postrape Journeys To Healing," Ruth E. Krall gives a scathing condemnation of the patriarchal system as being one of the foundations for the rape of women. She also criticizes Christendom's historical teachings which have falsely fortified such systems.

*Peace Theology* is a must read for all those desirous of effecting change within the Mennonite community.

*Sharon Irvin, Los Angeles, California, is the Mennonite Church representative to the Mennonite Central Committee U.S. Committee on Women's Concerns.*

**FQ price—\$9.00**  
(Regular price—10.00)



**Inquiries**, poems by Jeff Gundy. Bottom Dog Press, 1992. 59 pages, \$5.95.

**Reviewed by Suzanne Lawrence**

In his latest book, *Inquiries*, Jeff Gundy is the poet of the educated, middle-class male who worries about pollution, junk food, war, and eternity and who rejoices in eloquence, solitude, muddy creeks, and the smell of wild garlic.

Gundy's style ranges from solid, prose-like pieces with long, straight left margins to lyrical question and answer poems built with open spaces on the page for a playful filtering of light and sound. "Inquiry into Lightness" (p. 49) is especially songlike.

His approach to his subjects varies from straightforward irony ("it's a tough and versatile machine/you inhabit. It can handle far worse / than a few bulky molecules, a few / metallic atoms wandering through / like bowling balls among the chickens") to mystical wonder ("I hear a strange bird call and / look toward the sun and see / a dark shadow, a figure that shakes / itself off to a further branch / before it even hears me looking, / to remind me that what is given in dreams / should not be expected again").

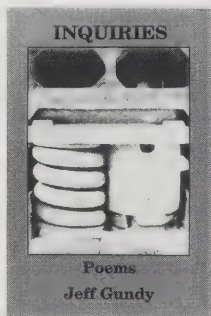
I like *Inquiries* best when I read it aloud. The prose and narrative poems are nailed together with phrases like "sooner or later," "or so I hear," "even so," and "they say." These conversational phrases work best when said audibly.

I recommend acquiring *Inquiries*, gathering some friends, and giving a poetry reading. Be prepared to laugh sometimes, to groan sometimes, and to fall speechless sometimes.

The cover and chapter heading photos by Gregg Luginbuhl are meditative magnets to draw you back to your favorite parts after your friends have gone home.

*Suzanne Lawrence is a writer from Goessel, Kansas.*

**FQ price—\$5.35**  
(Regular price—5.95)



**The Transfiguration of Mission: Biblical, Theological, and Historical Foundations**, Wilbert R. Shenk, editor. Herald Press, 1993. 256 pages, \$14.95.

**Reviewed by Donald R. Jacobs**

We Mennonites have been diligent in missions for the past hundred years, and not without gratifying success. According to my reckoning, there are now 480,000 Mennonites in North America and Europe, our "cultural heartland," and 490,000 Mennonites elsewhere. Furthermore, the "non-white" churches are growing almost three times as fast as the "white" churches. By any standard, this is success.

However, a nagging question persists. Was the theology which propelled the 350-year-old Anabaptist movement into cross-cultural missions a hundred years ago an authentic "Anabaptist theology?" Further, what about now?

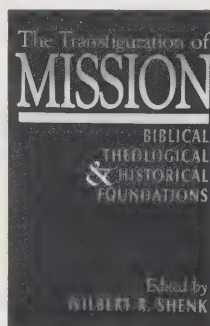
Six recognized Mennonite missiologists—Wilbert R. Shenk, Neal Blough, John Driver, Roelf Kuitse, Larry Miller, and David A. Shank—have produced a landmark book which deals with this issue. All of the contributors agree that the most authentic motif for Anabaptist mission is "Jesus Christ, the Messiah."

The authors contend that the Constantinian model dominated modern mission. The Anabaptists viewed themselves as the extension of the work of Jesus Christ as God's anointed Messiah. The way to avoid any neo-Constantinianism is to reaffirm that we are heirs of Christ's messiahship. It keeps mission focused on carrying forth the messianic work inaugurated by Jesus and calling people into the Kingdom of God. That Kingdom lives like the Messiah, relates to the kingdoms of the world as the Messiah would, moves with confidence against the strongholds of Satan, and both announces and prepares for the "day of the Lord."

A note well struck. The challenge? To get this concept into the minds and hearts of Mennonites around the world.

*Donald R. Jacobs ministers to leadership in newer churches around the world as Director of Mennonite Christian Leadership Foundation.*

**FQ price—\$11.96**  
(Regular price—14.95)



**Applesauce**, Shirley Kurtz, illustrated by Cheryl Benner. Good Books, 1992. 32 pages, \$6.95.

**Reviewed by Joanne Ranck Dirks**

This is the second children's book created by this author and illustrator team. Like its forerunner *The Boy and the Quilt*, *Applesauce* also is the story of a family where chaos seems to prevail, but the job (in this case, to make applesauce) gets done.

The work is organized by "the mother" with help from "the father" and "the boy and his sister." The illustrator has added a messy baby to the family, adding to the confusion and hilarity.

After I read the story aloud to my five-year-old daughter, she rereads the pictures by herself. She especially enjoys the antics of the messy baby. The full-page, rambunctious illustrations match the lively text perfectly.

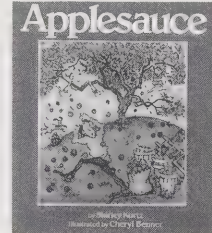
To me, this book also reminds adults that we should not so quickly leave behind the goodness of being at least a bit self-reliant. In our increasing urbanization, it is easy to let someone else do the work, making it possible to simply grab a jar of applesauce from the grocery shelf.

Detailed information for canning applesauce follows at the end of the book. The instructions assume you do not know much about canning, so perhaps it is meant for kids. My guess is that it is a refresher course for those of us who may never have canned anything in our adult lives.

In our family, canning applesauce is an annual event. Sisters-in-law and little cousins gather in Grandma's kitchen to make applesauce for three families. Last fall my first-grader missed out so we borrowed Grandma's equipment and cooked more apples at home so he had some to "smush" too. This book should inspire other parents and children to make applesauce together.

*Joanne Ranck Dirks, Akron, Pennsylvania, is mother to three children who love to be read to.*

**FQ price—\$5.56**  
(Regular price—6.95)





**Climbing Down the Ladder**, Linden M. Wenger. Good Books, 1993. 186 pages, \$8.95.

**Reviewed by David N. Thomas**

With its focus on the possibilities of life beyond retirement, *Climbing Down the Ladder* helps us look retirement squarely in the eye. Two pivotal ideas keep emerging. "Everybody wants to live a long time, but nobody wants to be old" and "Most people are just about as happy as they make up their minds to be."

The power of selective responses to life's circumstances comes through clearly. "It is not so much what happens to us as how we respond to what happens that determines the measure of our happiness and the quality of our person."

Many myths and wrong concepts about retirement and aging are shattered. Practical suggestions and options abound for making retirement something to be anticipated rather than seeing it as the end of the line.

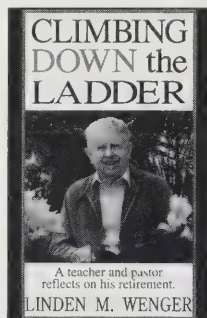
In older years the causes and sources of loneliness seem to multiply. Helpful suggestions for coping with loneliness and understanding forgiveness are given. Questions related to finances and stewardship are addressed.

Wenger deals forthrightly with problems related to illness and death. A balanced biblical basis highlights the resources of faith and prayer. Personal experiences and many illustrations from his own life make the applications clear. One feels that being a Christian makes all the difference.

This fine book is a must for all persons of retirement age. I also highly recommend reading it before retirement as a resource for planning and preparation when the day arrives.

*David N. Thomas is a retired bishop in the Lancaster Mennonite Conference.*

**FQ price—\$7.16**  
(Regular price—8.95)



**The Meaning of Peace**, Perry B. Yoder and Willard M. Swartley, editors. Westminster/John Knox Press, 1992. 277 pages, \$19.99.

**Reviewed by J. Daryl Byler**

*The Meaning of Peace* is a collection of ten essays by German scholars on the biblical understanding of peace. Yoder and Swartley, professors at Associated Mennonite Biblical Seminaries, provide helpful summaries in their respective introductions to the sections on Old Testament studies of *shalom* and the New Testament studies of *eirene*.

Yoder notes that *shalom* may "apply to a state [of being whole] or a relationship," and "it may be used in a religious or a secular sense." He concludes the six Old Testament essays demonstrate that "shalom has a variety of meanings, not one of which we should regard as necessarily primary."

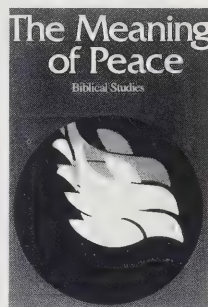
Swartley selects four New Testament essays which make complimentary contributions. One essay studies the meaning of *eirene* in the Greek world. A second "focuses the sociopolitical significance of Jesus' and the Gospel's teachings in the context of their social world, especially the Pax Romana." The third contrasts the concepts of peace and sword, with particular attention to the Gospel of Luke. The fourth concerns itself with "whether and in what way scripture addresses the contemporary issues of poverty, oppression, and violence."

*The Meaning of Peace* is not meant to be popular or easy reading. The essays tend to be technical and tedious. Swartley best understands the purpose of the book as "to stimulate study in the area [of peace studies] and, specifically, to assist American scholarship to participate more fully in and carry forward the discussions of this topic."

Those who take the time to work through the essays will be enriched by the depth and breadth of the biblical meaning of peace.

*J. Daryl Byler pastors Jubilee Mennonite Church, Meridian, Mississippi, and serves part-time as a staff attorney with a law firm which serves indigent persons.*

**FQ price—\$15.99**  
(Regular price—19.99)



**Justice That Heals: A Biblical Vision for Victims and Offenders**, Arthur Paul Boers. Faith and Life Press, 1992. 166 pages, \$12.95.

**Reviewed by Allan Howe**

*Justice That Heals* is a compendium of creative alternatives to the present criminal justice systems in North America. It gathers together in one volume the perspectives, stories, and learnings of Victim Offender Reconciliation Programs (VORP), the Mennonite Central Committee Office of Criminal Justice, Prison Fellowship, and many other groups which are working for change.

The well-known faults of the present approaches are clearly outlined. Victims are mistreated and devalued. Offenders are often dehumanized, disproportionately punished, and rarely rehabilitated. Those of us not caught up in the process directly stand by helplessly as the economic burden of "justice" escalates wildly, while we feel less and less safe in our own homes. What to do?

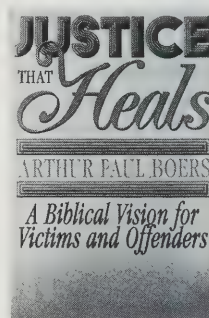
The dichotomy between retributive justice and restorative justice is the core of this book. Boers outlines the pragmatic benefits of a restorative approach, including fewer costly incarcerations, economic restitution to victims, and less waste of human resources. But his call is grounded in biblical imperatives.

Biblical justice is right relationships among persons and between persons and God. Restorative justice requires an effort to rebuild the violated relationship between victim and offender. Boers states that victims deserve acknowledgement and restitution of their losses. He does not advocate pressuring victims into hasty forgiveness.

*Justice That Heals* includes a leader's discussion guide and a well-annotated resource list. Readers looking for a scholarly treatise on justice and criminal law won't find it here, but this book is a fine starting point for individuals or groups interested in victim-offender ministries.

*Allan Howe is a pastor at Reba Place Church and is Mission and Service Director for the Illinois Mennonite Conference.*

**FQ price—\$10.36**  
(Regular price—12.95)





# Readers' Book Service

## A REMINDER TO ALL READERS—

Whenever you buy books through our Readers' Book Service, two things happen:

1. You save 20% on your order!
2. The retail margin of the transaction stays with FQ (a big help to us!)  
The more you buy, the easier it is to make ends meet!

### A. FQ's Own Book!

_____ The Festival Cookbook: Four Seasons of Favorites ( <i>Good</i> )	17.95	14.36	_____
_____ The Festival Cookbook ( <i>Good</i> ), comb binding	9.95	7.96	_____

### B. Books as Reviewed

_____ Waters of Reflection ( <i>Drescher-Lehman</i> ), paper	8.95	7.16	_____
_____ Peace Theology and Violence Against Women ( <i>Yoder</i> ), paper	10.00	9.00	_____
_____ Inquiries ( <i>Gundy</i> ), paper	5.95	5.35	_____
_____ The Transfiguration of Mission ( <i>Shenk</i> ), paper	14.95	11.96	_____
_____ Applesauce ( <i>Kurtz &amp; Benner</i> ), paper	6.95	5.56	_____
_____ Climbing Down the Ladder ( <i>Wenger</i> ), paper	8.95	7.16	_____
_____ The Meaning of Peace ( <i>Yoder &amp; Swartley</i> ), paper	19.99	15.99	_____
_____ Justice That Heals ( <i>Boers</i> ), paper	12.95	10.36	_____

### C. Past Offers

_____ Readings from Mennonite Writings, New and Old ( <i>Haas</i> ), paper	14.95	11.96	_____
_____ Sexual Abuse in Christian Homes and Churches ( <i>Holderread</i> ), paper	9.95	7.96	_____
_____ Proclaim Salvation, Preaching the Church Year ( <i>Ewert</i> ), paper	8.95	7.16	_____
_____ Sleeping Preacher ( <i>Kasdorf</i> ), paper	9.95	7.96	_____
_____ Ideas for Families ( <i>Good and Good</i> ), paper	9.95	7.96	_____
_____ No Permanent City ( <i>Loewen</i> ), paper	9.95	7.96	_____
_____ A Quiet Strength ( <i>Mueller</i> ), paper	9.95	7.96	_____
_____ The Love of Enemy and Nonretaliation in the New Testament ( <i>Swartley</i> ), hard	29.99	23.99	_____

### D. Books as Advertised

_____ Waters of Reflections ( <i>Drescher-Lehman</i> ), paper—p. 2	8.95	7.16	_____
_____ Climbing Down the Ladder ( <i>Wenger</i> ), paper—p. 2	8.95	7.16	_____
_____ Reuben and the Fire ( <i>Moss &amp; Good</i> ), paper—p. 2	14.95	11.96	_____
_____ Growing Toward Peace ( <i>Aschliman</i> ), paper—p. 4	14.95	11.96	_____
_____ A Parent's Bedside Companion ( <i>Sanders</i> ), paper—p. 4	8.95	7.16	_____
_____ Are You My Friend ( <i>Derby</i> ), paper—p. 4	11.95	9.56	_____
_____ Why Are Your Fingers Cold? ( <i>McKaughan</i> ), paper—p. 4	14.95	11.96	_____
_____ The Mennonite Starter Kit ( <i>Haas &amp; Nolt</i> ), paper—p. 40	5.95	4.76	_____
_____ Mennonite Women 1994 Calendar, paper—p. 40	9.95	7.96	_____

### E. Other Noteworthy Books

_____ And Then There Were Three ( <i>Shenk</i> ), paper	8.95	7.16	_____
_____ Biblical Criticism in the Life of the Church ( <i>Zehr</i> ), paper	6.95	5.56	_____
_____ Dr. Frau ( <i>Kaiser</i> ), hardcover	14.95	11.96	_____
_____ Exercise as You Grow Older ( <i>Lederach, Kauffman, and Lederach</i> ), paper	11.95	9.56	_____
_____ From Amish and Mennonite Kitchens ( <i>Good and Pellman</i> ), paper	13.95	11.16	_____
_____ I Hear the Reaper's Song ( <i>Stambaugh</i> ), paper	8.95	7.16	_____
_____ An Introduction to Mennonite History ( <i>Dyck</i> ), paper	14.95	11.96	_____
_____ Journey Towards Holiness ( <i>Kreider</i> ), paper	11.95	9.56	_____
_____ Living More With Less ( <i>Longacre</i> ), paper	9.95	7.96	_____
_____ Mennonite Quilts and Pieces ( <i>Tomlinson</i> ), paper	15.95	12.76	_____
_____ Mennonite Women ( <i>Rich</i> ), paper	9.95	7.96	_____
_____ More-With-Less Cookbook ( <i>Longacre</i> ), spiral	14.95	11.96	_____
_____ Mrs. Tibbles and the Special Someone ( <i>Wine</i> ), hardcover	12.95	10.36	_____
_____ The Muppie Manual ( <i>Leshner</i> ), paper	4.95	3.95	_____
_____ My Harp is Turned to Mourning ( <i>Reimer</i> ), paper	15.95	12.76	_____
_____ The Politics of Jesus ( <i>Yoder</i> ), paper	12.95	10.36	_____
_____ Rich Christians in an Age of Hunger ( <i>Sider</i> ), paper	10.95	8.76	_____
_____ Slavery, Sabbath, War, and Women: Case Studies in Biblical Interpretation ( <i>Swartley</i> ), paper	15.95	12.76	_____
_____ Three Mennonite Poets ( <i>Janzen, Yaguchi, and Waltner-Toews</i> ), paper	8.95	7.16	_____
_____ The Upside-Down Kingdom ( <i>Kraybill</i> ), paper	14.95	11.96	_____
_____ What Would You Do? ( <i>Yoder</i> ), paper	6.95	6.36	_____
_____ When Caring is Not Enough ( <i>Augsburger</i> ), paper	6.95	5.56	_____
_____ When a Congregation Cares: A New Approach to Crisis Ministries ( <i>Schmitt and Schmitt</i> ), paper	6.95	5.56	_____
_____ The White Feather ( <i>Eitzen</i> ), hardcover	12.95	10.36	_____
_____ Why Not Celebrate! ( <i>Shenk</i> ), paper	9.95	7.96	_____
_____ The World of Amish Quilts ( <i>Pellman &amp; Pellman</i> ), paper	19.95	15.96	_____

Subtotal: \_\_\_\_\_

PA residents add 6% sales tax: \_\_\_\_\_

Shipping and Handling (add 10%; \$2.00 minimum): \_\_\_\_\_

Total from Subscribers' Service (other side): \_\_\_\_\_

**Final Total:** \_\_\_\_\_

(Canadian Readers—Please add 20% to the total if you wish to pay in Canadian funds.)

## This Readers' Book Service expires September 30, 1993.

Please fill out your name and address below and mail to Festival Quarterly, 3513 Old Philadelphia Pike, Intercourse, PA 17534.

Your name: \_\_\_\_\_

Your address: \_\_\_\_\_

City: \_\_\_\_\_

State/Province: \_\_\_\_\_

Postal Code: \_\_\_\_\_

☐ Check or Money Order (payable to *Festival Quarterly* in U.S. funds)  
(Canadian Readers—please add 20% to the total if you wish to pay in Canadian funds.)

☐ Please charge my Visa # \_\_\_\_\_

☐ Please charge my Mastercard # \_\_\_\_\_

Expiration Date: \_\_\_\_\_

Signature \_\_\_\_\_



# Subscribers' Service

## 1. NEW ORDER OR RENEWAL

To start a subscription to *Festival Quarterly* or to extend your subscription, enter your name and address below and check the subscription term you prefer. (If renewal, please enclose label from most recent issue.)

Your name \_\_\_\_\_

Address \_\_\_\_\_

City, State/Province, Postal Code \_\_\_\_\_

U.S. Subscriptions: ☐ one year—\$14.00 ☐ two years—\$27.00 ☐ three years—\$40.00

Canadian subscriptions (*in Canadian funds*): ☐ one year—\$18.00 ☐ two years—\$34.00 ☐ three years—\$50.00

(Please use U.S. prices if remitting in U.S. funds)

Subscribers outside the U.S. and Canada—please remit in U.S. funds and add 10% for extra postage.

☐ I enclose a check payable to *Festival Quarterly*.

☐ Please charge my Visa # \_\_\_\_\_

☐ Please charge my MasterCard # \_\_\_\_\_

Expiration date \_\_\_\_\_

Signature \_\_\_\_\_

## 2. TO GIVE A GIFT

Please send *Festival Quarterly* to:

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State/Province, Postal Code \_\_\_\_\_

U.S. Subscriptions: ☐ one year—\$14.00 ☐ two years—\$27.00 ☐ three years—\$40.00

Canadian subscriptions (*in Canadian funds*): ☐ one year—\$18.00 ☐ two years—\$34.00 ☐ three years—\$50.00

(Please use U.S. prices if remitting in U.S. funds)

Subscribers outside the U.S. and Canada—please remit in U.S. funds and add 10% for extra postage.

☐ I enclose a check payable to *Festival Quarterly*.

☐ Please charge my Visa # \_\_\_\_\_

☐ Please charge my MasterCard # \_\_\_\_\_

Expiration date \_\_\_\_\_

Signature \_\_\_\_\_

## 3. CHANGE OF ADDRESS

New Address \_\_\_\_\_

Place label from most recent issue here.

Return this coupon to: Festival Quarterly, 3513 Old Philadelphia Pike, Intercourse, PA 17534.



# Too Much of a Good Thing

## by Keith Helmuth

Despite the tendency of the money-driven economy to trash the environment, the idea of Nature and a yearning for the “natural” remains a powerfully orienting force in our culture. It emerges in many small ways. How well I remember thinking after having shaved for a few years, “Wait a minute! What is this custom? Trimming makes sense, but shaving? Trying to deny the natural growth of facial hair?” Since that time I have logged many extra winks of morning sleep which otherwise would have been lost to shaving. The quest for a “natural” way of living has, thus, been central to my outlook for a long time.

After a few years teaching environmental studies and social ecology and becoming increasingly concerned about soil health and food quality, we made a family decision to move from theory to practice and established North Hill Farm. Included in our mix from the beginning was the business of producing and marketing fresh apple cider. My personal memories of apple cider making go deep into childhood. I remember working with my father to collect the drops and taking them to a cider mill in a nearby village. The press was an ancient facility of huge circumference which incorporated layers of straw in its operation. We came home with a modest quantity of sweet dark cider which we imbibed with delight for several weeks into late fall. Toward the end, of course, it became increasingly “nippy” and the last jug under the forsythia bush by the north porch steps slowly developed what was known as a “real kick.”

So my attraction to cider making had behind it both the nostalgia of a happy childhood and a commitment to producing wholesome natural food. Right from the start we could tell the cash income potential of the cider business was promising. The only cider available in our market area was a chemically-clarified, preservative-loaded shadow of the real thing. So when we introduced the fresh juice, proved ourselves able to supply the market on a weekly basis from September into May, and introduced a bulk system which allowed customers to refill their jugs instead of endlessly buying new ones, it was a real production and marketing success. The business grew and carried with it the deep satisfaction of providing a “natural” food product.

Making apple cider is a labor-intensive business, and when all the parts of the system are working smoothly, the labor goes from meditative to hypnotic to mindless, depending on the time required to produce the week’s supply. Sometimes in the depths of the mindless state, the meditative would return to me, illustrating William Blake’s risky insight about the road to wisdom passing through excess. But it would not be a replay of the meditative state that began the day—begun with the rising sun and a hundred gallons pressed before breakfast. The mood would be darker, matching the sky, as the long clean-up routine proceeded into the evening. Slowly, it was borne in on me: I am harnessed to an industrial process. The production and marketing of this “natural” food requires machinery, electricity, motor vehicles, petroleum, and an output of human energy a good deal beyond good sense.

At the other end of this process, we had many customers at the farmer’s market in the capital city who jokingly remarked that they were “addicted” to our apple cider. Parents told me their kids wouldn’t drink any other apple juice. I saw children grow from birth into early adulthood with our cider as a regular part of their family’s diet. My beard became increasingly gray, and people introduced me to their friends as “the cider man.”

About this time I renewed my study of nutrition and metabolism and became acutely aware of the “sugar problem” in the North American diet. I also became aware that not only was I drinking a lot of cider in season, but, because we froze cider and had it year round, I was also drinking even more in the hot summer weather. A day of haying meant a jug of cider.

It further dawned on me that the joke about being “addicted” to cider because it was so flavorful might not be a joke at all. It might actually be a sub-species of the great North American sugar addiction. It didn’t take long to research the question in the available literature and on the level of personal experience. Report: The addiction is real.

The fact is, pure fruit juices, while they



Cheryl Benner

may be “natural,” may not be wholesome as a dietary staple. They are a highly concentrated source of fructose—fruit sugar—and while fructose may be slightly more metabolically appropriate than refined white sugar (sucrose), our bodies cannot easily handle the rush of sugar into the blood that fruit juice provides “naturally.” Some people cannot handle it at all, and prolonged, heavy consumption by anyone, for example, of sweet apple cider will over-stress the systems which must regulate sugar of any form in the body. Once I put all this together with my history of cider consumption, I had new light on some long-standing and emerging personal health problems.

Needless to say, all this is not good news for the cider business. It suggests that apple cider should be reserved for special treats and ceremonial occasions, for that extra zip in a holiday meal or that hot mulled drink so enjoyable after a day skiing or an evening skating. I feel like a traitor to my profession saying this, but the conclusion is inescapable: From the point of view of bodily process, apple cider is not a “natural” food.

However, return to the apple. It can be eaten daily as folk wisdom tells us. While the fructose is still there in low concentration, it is also combined with other food elements, including a good dose of fiber. I have come to the conclusion that with regard to food, “natural” means to keep the item looking like itself right up to the time we take it between our teeth.



Keith Helmuth has developed a small-scale, diversified farm in New Brunswick, Canada. He writes out of “a background of ecological and social concern.”



# Elisabeth's Field Trip

by James and Jeanette Krabill

We had heard about Boulay Island for a long time. It is highly promoted as a local tourist attraction and shows up in all the travel guides. "Only a short, exotic boat ride from Abidjan," says one brochure. "Palm trees waving in the ocean breeze, chimpanzees scampering freely about, deep sea fishing opportunities, marvelous beaches at your disposal. When you visit Boulay Island," goes the hype, "you'll think you're in Paradise."

Paradise? Just one hour from home? And for a mere \$7.50 roundtrip? Hmmm!? An interesting offer, to say the least. And so it was, when our eleven-year-old daughter, Elisabeth, announced one day that her class at school was planning a field trip to Boulay Island, we gave our approval without a second thought.

Field trips. We knew all about field trips from three recent years in the States. Visits to the courthouse, the city park, the zoo. Great hands-on stuff. "Whole learning" at its best, engaging all the human senses for maximum cognitive retention

and affective transformation.

The day finally came. Elisabeth went. And it was with great eagerness that we awaited her return that evening to find out first-hand what it was like to spend a day in Paradise.

**Mama:** So Elisabeth, how did it go, your trip to Boulay Island?

**E:** Great!

**Papa:** Great? That's ... it? That's all the details we get for a whole day's activities.

**E:** No, really great! We had a blast. Especially the boat trip on the way over. For a whole hour we sang, made up chants, clapped out rhythms, and talked about twins.

**Papa:** Talked about twins?

**E:** Yeah, my friends are all scared of twins. They say they have special powers and you have to be really careful to treat them both alike. If you give food to one twin and not the other, then the second one might die. Or you might die. It depends.

**Mama and Papa** (in low-whistling unison): Oh!

**E:** Then, when we got to the island, the teachers divided us into small groups for having lunch, playing games, feeding the chimpanzees, and visiting the Sacred Forest.

**Papa:** The ... uh ... Sacred Forest?

**E:** Yeah, it was kinda weird. Our tour guide lined us all up and gave us strict instructions before entering the forest. "Don't look to the right," he said. "Don't look to the left, and especially, don't turn around and look behind you if you expect your prayers to be answered."

**Mama:** Your prayers? What prayers?

**E:** Well, see, we had to walk single file down this long path and after awhile we came out of the forest into this little clearing. And there, in the middle of the clearing, was a big wooden cross with some battered old shoes hanging off each arm. Scattered around on the ground were broken bottles, piles of garbage, and all kinds of junk, just spread all over the place around the cross.

**Mama and Papa:** (not saying much of anything, but thinking that this sounded like a long way from a field trip to the courthouse back in Indiana)

**E:** Then the guide told us to face the cross, close our eyes real tight, and begin praying for whatever wish we wanted to come true. If we peeked, he said, it wouldn't work. And so everybody started praying—the Muslim kids, the Christians, my teacher, even the school principal. Everybody!

**Papa:** How do you know they did?

**E:** I peeked! I didn't know what to pray for ... it was too weird. Anyway, after that we marched back to camp and took the boat home. It was a fantastic day! The Sacred Forest was a little scary. But the boat ride ... wow! ... that was awesome!



#### FEATURING:

2,250 North American hosts (48 states, 8 provinces) • 250 International contacts (60 countries) • 70 communities highlighted • Centerfold Map of Important Places • Features about the Amish and Brethren • "Soundscape" activities for children • Hints for single and senior travelers • Greetings from Mennonite World Conference • New easy to use thumb index • 20th Anniversary edition

#### A HOSPITALITY DIRECTORY FOR THE YEARS 1993, 1994, 1995, 1996

Single Copy.....\$15.00\*  
2 Copies.....\$27.00\*  
3-11 Copies.....each \$11.00\*  
12 or more / wholesale prices available

\*U.S. funds only, price includes 4th class postage to one address; add \$2.75 for 1st class

\_\_\_\_ Copies at \$ \_\_\_\_\_

Total Due \$ \_\_\_\_\_

6% Tax - PA residents \_\_\_\_\_

TOTAL ENCLOSED \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Mail to: Mennonite Your Way  
Box 1525, Salunga, PA 17538  
Phone: (717) 653-0990



James and Jeanette Krabill live with their three children, Matthew, Elisabeth, and Marie-Laure in Abidjan, Ivory Coast.

## The Four FQ HABITS

**Habit 1:** Renew your own subscription promptly.

**Habit 2:** Remember to give FQ gift subscriptions.

**Habit 3:** Keep supporting the International Subscription Fund.

**Habit 4:** Order at least one book a year through FQ.



In April of 1993 the Mennonite Board of Congregational Ministries and Commission on Education released **Resources for Worship Renewal: A Directory of Worship and Music Leaders**. An invaluable resource for congregational worship leaders and special programs' planners, the directory includes names, addresses, and phone numbers of persons who are willing to conduct various types of workshops. A geographic index and a subject index enhance its accessibility. For further information write to Marlene Kropf, Mennonite Board of Congregational Ministries, P.O. Box 1245, Elkhart, IN, 46515-1245.

The Mennonite Heritage Centre, Winnipeg, Manitoba, held an exhibit of sculptures by **Jake Goertzen**, who returned to rural Manitoba several years ago after having lived much of his life in California. Goertzen's work depicted the needs children have for compassion and intimacy as well as their pain when those needs are not met. The exhibit opened February 9 and closed May 15.

**John Mishler**, Associate Professor of Art at Goshen College, was commissioned to install a 12-foot sculpture of painted steel in the downtown area of Elkhart, Indiana. Like many of Mishler's works, the sculpture will be kinetic with the top part free to turn in the wind. Mishler says, "I want to show the regrowth and rebirth of our downtown."

When **Karen and Dale Glass-Hess** with their children, **Laura and Wesley**, moved to the remote Philippine village of Bayog, they soon discovered many of their neighbors and friends were eager to read the daily newspaper which the Glass-Hesses decided to purchase. In the spring of 1992 they poured a slab of concrete behind their house, patched together a grass, tin, and

plywood roof, and acquired a wooden cupboard for books and magazines. Their "back porch library" delighted village booklovers, especially children. To date about 300 library cards have been issued and an average of 40-50 people visit the library each day.

The **Royer Children's Literature Endowment Fund** has been created at Goshen College to honor the work of retired Professor of Education, **Mary Royer**. Interest from contributions will be used to select children's books for the Mary Royer Reading Room of the Harold and Wilma Good Library. Royer's distinguished 46-year career was also celebrated with the publication of **Growing Toward Peace**, a collection of stories by her former students telling how they share the gospel of peace with children throughout the world. Published by Herald Press, the book was edited by **Kathryn Aschliman**.

Conrad Grebel College, Waterloo, Ontario, recently published the third anthem in the College's Anthem Series. **Heart with Loving Heart United** was composed by **Leonard Enns**, Professor of Music. Dedicated to Professor Emeritus **Dr. Walter Klaassen**, the anthem was first performed in a worship service at Conrad Grebel in November 1992.

The summer of 1993 will witness the first-ever season of **Summer Theater** at Goshen College. With only greasepaint and costumes to protect them from the July Indiana heat, a band of students, alumni, and guests will participate in a four-show schedule, including productions of **The Foreigner**, July 2-4; **The Lion in Winter**, July 9-11; **Steel Magnolias**, July 16-18; and **Quilters**, July 23-25. Friday and Saturday shows are at 8 p.m. and Sunday matinees begin at 3 p.m.

**Our Earth Needs Rest and Peace**, a hymn by **Bradley P. Lehman** and **Wilmer D. Swope** was one of three winners in a contest for new hymns on "Peace and the Healing of the Nations." The contest, held in Fort Worth, Texas and sponsored by The Hymn Society in the United States and Canada, promotes hymn singing, research, and writing. Lehman composed six hymn tunes published in **Hymnal: A Worship Book**. Swope is a long-time Mennonite historian and hymn writer.

**Esther Augsburg**, Washington, D.C., was commissioned by ServiceMaster Corporation, Chicago, Illinois to install one of her sculptures in front of their building in

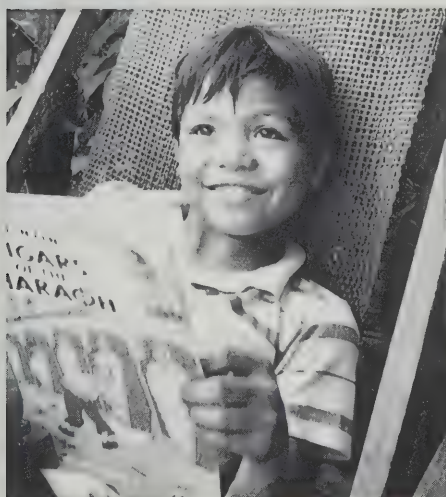
Downers Grove. The piece, based on a nine-foot sculpture Augsburg completed at Union Theological Seminary in Pune, India in 1987, depicts the Christian understanding of serving another person by the washing of feet. Entitled "Servant Leader," it was cast in fiberglass reinforced polyester resin, a newly developed material designed to withstand acid rain.

The student participants for the **93 Summer Music Drama Troupe**, sponsored by Mennonite Board of Education and the three Mennonite Church colleges, have been selected. Eastern Mennonite College students, **Jay Conn** and **Kara Hartzler**; Goshen College students, **Mike Harley** and **Bethany Swope**; and Hesston College students, **Sara Martin** and **Greg Sawin**, will be led by **David Nofsinger** and will be available for drama and music programs for churchwide activities. They will also perform at the Mennonite Church General Assembly in Philadelphia.

On October 14-16, 1993 a conference commemorating the tricentennial of the Amish movement will be held at the Mennonite Heritage Center, Metamora, Illinois. Entitled "**Tradition and Transition: An Amish Mennonite Heritage of Obedience, 1693-1993**," the event will focus on the influences of Amish thought on contemporary Mennonite groups in North America.

Cincinnati Mennonite Fellowship will host its Second Biennial Arts Weekend February 4-6, 1994. Workshops will include lectures, readings, storytelling, visual demonstrations, and other related activities. A juried Arts Exhibit will open simultaneously and continue through the month of February at the Carnegie Arts Center in Covington, Kentucky. Primary planners for the event are **Cynthia Stayrook** and **Cheryl Pannabecker**, both of whom are members of Cincinnati Mennonite Fellowship.

**Sandy Tinsler** of **Sunshine Children's Home**, a home for the developmentally disabled, in Maumee, Ohio, curated the exhibit, **Quilting for Sunshine**, a collection of 50 quilts made by Mennonite and Amish people. The exhibit at the Owens-Illinois Gallery, Toledo, Ohio will be open to the public September 3 through October 3, 1993, 9 a.m. to 9 p.m. Quilts will be auctioned October 15 and 16 at Southwyck Mall, Toledo and all proceeds will benefit Sunshine Children's Home, a private, non-profit agency affiliated with the Mennonite Church.





# Lancaster Mennonite High School Alumni Artists' Series

Visual artists who graduated from Lancaster Mennonite High School have been invited to participate in a series of exhibits giving them the opportunity to interact with current LMH art students. The brainchild of art teacher, Mary Lou Houser, the series began in September, 1992.

The February 1993 artists-in-residence were two sisters, Velma Yoder Magill and Judith Yoder Nafziger, who grew up in a Mennonite home near Gap, Pennsylvania. Through the years they have struggled with their separate identities as artist and craftsperson. Velma, a painter who made her life in the tightknit Lancaster Mennonite community, heard, "What you do is not useful." Judith, a functional potter who left Lancaster for the mountains of Colorado, heard, "You're not really an artist. You're just a craftsperson." As they talked with a group of students about their separate styles of work, they each seemed to discover a sort of resolution, remarking, "There is strength in simple things. This is what our work is about."

Calling the program a success, Houser noted that the Alumni Artists' Series has been booked through the 1994-95 school year.

—LS

# Fraser Valley Mennonites Hold Arts and Peace Festival

Everything from live theatre to art exhibits to peace workshops to events for children will mark The Fraser Valley Arts and Peace Festival to be held at the Centennial Auditorium, Abbotsford, British Columbia, August 3 through 8, 1993.

Sponsored by four Fraser Valley Mennonite groups, the festival purposely coincides with the Abbotsford International Airshow and intentionally celebrates the fine arts and the pursuit of peace.

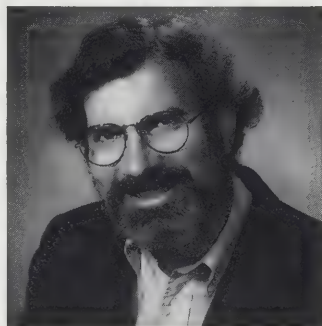
According to Bruce Hiebert of Mennonite Central Committee of BC, organizers expect up to 500 attendees in this second year of the festival. Registration is open to all interested persons. For more information call 604-857-0011.

—LS



*"Africa, Art of the People," including artwork by Ray Dirks, will show at The Fraser Valley Arts and Peace Festival.*

# New Play by Merle Good



**Merle Good**

"Going Places" is a new play in three acts by Merle Good, scheduled to premiere at Philadelphia '93, this summer's Mennonite Church General Assembly.

The author of numerous plays and books, Good has written his first full-length drama in 15 years. Good described the play as an exploration of Mennonite life over three decades,

focusing on one fictional Lancaster Mennonite family. The play opens in 1969 during the Vietnam War. The backdrop for Act II is the Three Mile Island crisis in 1979, and by Act III in 1989, a third generation joins the complex family dynamic, bringing yet another view on the world and the future.

"Going Places," says Good, "touches on many issues faced by the church. But the play was not written to make a point. It is, first and foremost, a story. And I hope it is a good enough story to serve as a mirror of our struggles and hopes, our failures and turning points, and the healing touch of grace in our lives."

Director Kenneth Pellman has assembled a cast with broad experience. Carrying leading roles are Elizabeth



**Kenneth Pellman**

Weaver Kreider and John Miller, Leon Miller, Deborah Weaver, Lori Keiser, Phil Jones, Norene Huber, Jerry Lehman, Shiree Horst, Keith Wilson and Katrina Muller.

"Going Places" will play July 27 through July 31 at 8:30 p.m. at the Philadelphia Convention Center.



**The Adventures of Huck Finn**—A first rate adventure, based on one of the greatest American novels. It's Huck's story here, fresh and snappy, rather than a literary analyst's fog. (7)

**Benny & Joon**—A superb offbeat story about a creative young woman who suffers from mental illness, her devoted brother, and the whimsical stranger who shows up. Very funny, adroit, and winsome. (8)

**Born Yesterday**—A Chicago millionaire brings his Vegas showgirl-girlfriend to Washington. She embarrasses him while he bribes his way around town; he hires a tutor for her. Mostly falls flat. Endearing by spots. (4)

**Cliffhanger**—Apart from the spectacular scenery and photography, it's a below average action picture. Good guys and bad guys in the Rockies. (4)

**The Crush**—An uninspired yarn about a teenage girl obsessed with an older man. (1)

**Dave**—A funny, warm-hearted movie about a man who "doubles" as a presidential look-alike, only to get stuck in the role. Kevin Kline is tops. (7)

**Dennis the Menace**—Better than expected. Funny for both kids and adults. A sorta-innocent, sorta-naughty young boy besieges his elderly neighbor man. (7)

**Fire in the Sky**—A partly successful story about a man who is captured by an alien spacecraft and returned five days later. (4)

**Indecent Proposal**—A classy rich guy offers a hard-up yuppie a million dollars for the privilege of spending one night with the yuppie's attractive wife. Dilemmas. So-so. (5)

**Indian Summer**—Seven thirty-somethings spend a week at the summer camp of their youth. Has nice nuance, but could have been much better. (5)

**Indochine**—An old-fashioned style picture set in Indochina before World War II. A bit wooden. A rubber plantation owner struggles with her own identity and that of her Asian "daughter." In French with subtitles. (5)

**Jack the Bear**—A depressed, offbeat father tries to raise his two sons. Misses the thin line between poignant comedy and overwrought farce. (3)

**Jurassic Park**—Forget the hype—is it any good? It succeeds as a scary adventure about biologically cloned dinosaurs getting out of control. Not for young children. (7)

**Life with Mikey**—A disappointment. A child actor grows up to be an agent for child actors. Misfires. (3)

**Like Water for Chocolate**—A sensual dream-like fantasy about food, sex, and parents, set in turn-of-the-century Mexico. Visually stunning. Chaotic, romantic, and poetic. In Spanish with subtitles. (7)

**Made in America**—Not a bad idea. A sperm-bank mix-up has a black student discovering her father was a white, clueless car dealer. But the chemistry doesn't quite work. (4)

**Menace II Society**—A raw but excellent film about a young black man, caught in the sweep of drugs and violence, trying to choose another path. An impressive first film by the Hughes twin brothers. (7)

**Much Ado About Nothing**—Absolutely one of the best films of the year. Kenneth Branagh's brilliant directing and acting delivers an exuberant, modern version of Shakespeare's lyrical tribute to true love. Very witty. (9)

**Olivier, Olivier**—A murky mystery about the disappearance of a 9-year-old boy who was spoiled by his mother. When a teenager shows up years later and claims to be the boy who is presumed dead, the suspense grows more murky. Loses its way. In French with subtitles. (5)

**Peter's Friends**—Six English friends unite for a weekend ten years after graduation. Comic and tender. (6)

**Posse**—A classic Western about sharpshooting black outlaws who ride west to settle a score. Well crafted. (6)

**Rich in Love**—Set in rich Southern tones, this story follows the gritty survival of a teenager when her mother walks out on the family. A little heavy on the charm, but engaging anyhow. (5)

**Sleepless in Seattle**—Some movies are rare treasures. This is one such. A charming comedy about romantic destiny. A man's wife dies, and his son keeps trying to find a new mother. Many unusual curves in this "will boy meet girl?" picture. What a delicious feast! (9)

**Sliver**—An exploitation thriller about a beautiful high-rise tenant under surveillance. Cheap. (1)

**Stolen Children**—A heart-wrenching portrait of a reluctant Italian policeman who accidentally becomes responsible for two children who've become wards of the state. Painterly in its cinematography. Very touching. In Italian with subtitles. (8)

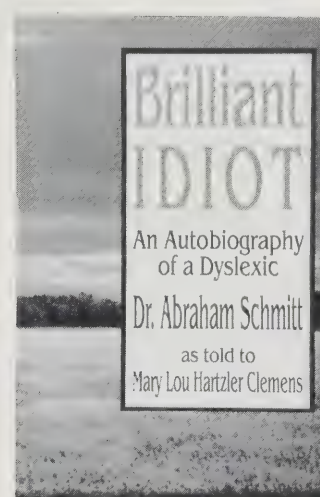
**Strictly Ballroom**—A delightful, zany movie about a young dancer who wants to dance his own steps and the young girl who also feels rejected. (7)

**This Boy's Life**—An unrelenting study of a step-father's abusive oppression of the boy who moves into his household. Too excessive. Lacks human touch in the storyteller. (3)

**What's Love Got To Do With It**—This portrait of a singer's rise to fame, with all the sadness and violence, represents an unusually involving biographical film, based on the story of Tina Turner. (6)

*Films are rated from an adult FQ perspective on a scale from 1 through 9, based on their sensitivity, integrity, and technique.*

# REMARKABLE!



**"Thank you, Abe, for sharing this personal, painful, and extremely fascinating story of your life with us."**

— Peter J. Dyck  
*Provident Bookfinder*

**"Anyone who enjoys a good story about someone who faced insurmountable barriers and overcame them will find this pilgrimage fascinating. Each chapter pulls the reader along."**

— Katie Funk Wiebe  
*Mennonite Weekly Review*

**"This is a truly remarkable book."**

— *Bookends*

**"Abe Schmitt's towering portrayal is rich, meaningful and poignant. It is a book of searing honesty in which the author portrays in unstinting detail the life-long torments he has endured and overcome."**

— Milton Bruten, Ph. D.  
*Council of Advisors  
The Orton Dyslexia Society*

183 pages • \$16.95, hardcover

**Good Books®**

Main Street, PO Box 419  
Intercourse, PA 17534

Call toll-free 800/762-7171

(In Canada, call collect 717/768-7171)

**MasterCard and Visa accepted.**

*(You can receive a 20% discount on this book by using the FQ Readers' Book Service on page 29!)*



# How to Apply to Receive FQ FREE

## FESTIVAL *Quarterly*



Mennonite World Conference highlights — pages 17–24

### (through the International Subscription Fund)

The International Subscription Fund is to assist persons overseas (excluding western Europe but including Central and South Americas) to receive FESTIVAL QUARTERLY magazine free of charge. Overseas personnel of Mennonite programs and projects are also eligible.

Qualified persons will receive a two-year subscription free. The signature of the congregational leader or organizational representative recommending the application is required.

It is suggested that the applicant be active (or interested) in the life of the church (not necessarily Mennonite) and have a fair command of the English language to qualify.

**Forward coupon to:**  
Festival Quarterly  
International Subscription Fund  
3513 Old Philadelphia Pike  
Intercourse, PA 17534

Date \_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
Country \_\_\_\_\_  
Congregation \_\_\_\_\_  
Affiliation \_\_\_\_\_  
Address \_\_\_\_\_

Verified by \_\_\_\_\_  
Representative \_\_\_\_\_  
signature \_\_\_\_\_  
title or relationship \_\_\_\_\_

## The Frugal Mennonite by Katie Funk Wiebe

A man's dog died so he went to his pastor for a burial service. The pastor said, "No, Mennonites don't do that. Maybe the priest down the street will do a service for you."

"Pastor, do you think a \$1,000 donation will be enough?"

"Man, why didn't you tell me it was a Mennonite dog?" the pastor quickly responded.

— Pages, Newsletter of the Mennonite Association of Retired Persons

Three friends were enjoying their soup at a restaurant when each one discovered a fly in his soup. The Presbyterian flicked his fly out of the soup and continued eating. The Methodist carefully picked up his fly and threw it away. The Mennonite wrung his fly out before he, too, tossed it away.

**Q.** How was copper wire invented?

**A.** Two Mennonites each grabbed a side of a penny and stretched it.

The Sippo Church had no indoor plumbing; just two outdoor toilets without protective walls to provide a sight barrier to an open toilet door. One day Dad decided to remedy this immodest situation without checking with the congregation.

He purchased new lumber and built the screens that the law, even then, called for in public restrooms. On Sunday he waited for the plaudits of the people. To his amazement the money-minded members first asked what the cost was going to be. He assured them that both labor and materials were gratis. Then they wondered by whose authority he had cast out the evil situation. Dad had to admit he had gone ahead on his own.

One brother suggested that the walls be torn down. Wisdom prevailed, and Dad was scolded for proceeding without proper clearance, but the walls stayed because they were needed.

— Paul Hostetler in *Readings from Mennonite Writings, New and Old*, edited by J. Craig Haas

R. Wayne Clemens came to his bank manager as chair of the board of Rockhill Mennonite Community, Sellersville, Pennsylvania, for a bank loan of two million dollars for a new building project.

"Do you know how old the United

States of America is?" he asked the manager.

The manager gave a quick reply.

"Do you know what the deficit of the United States is?" was his next question.

The manager also had a reply for this question.

"Do you know how old the Mennonite church is?"

This time the manager was stumped. Clemens informed him that it was older than the United States, having originated in 1525.

"And do you know what the deficit of the Mennonite church is?" Once again the manager had no answer.

"Nothing," said Clemens.

But he didn't get the loan. He had to go to another bank for that.

— Mennonite Health Assembly, Anaheim, California, 1993

This story crops up in almost every Low German community. It takes place during the time when Mennonites were not often law enforcement officers.

A Low German Mennonite couple was traveling by car in a city when they were stopped by a policeman for speeding. The wife said to her husband in Low German, "*Nu do man so, als wenn du nuscht Englisch verstouhn konnst.*" (Do as if you didn't understand English.) The policeman answered, also in Low German, "*Datt werd ju dittmal nuscht halpen.*" (That would not be of any help to you this time.)

— *Mennonite Folklife and Folklore: A Preliminary Report*, edited by Rolf Wilhelm Brednich



Katie Funk Wiebe, author of many books and articles, is a freelance writer living in Wichita, Kansas.



# Name-Dropper

by Susan Ferraro

The place was a busy restaurant, the occasion one of those necessary, nervy first meetings with someone new—in this instance, an editor—who might be able to throw some work my way. As we settled ourselves, my companion lowered her menu and peered at me intently. “You’re not what I expected,” she said abruptly. “I thought you’d have dark hair, brown eyes, look more Italian. . . .”

“I use my married name,” I said.

“Your husband’s name?” Surprise pushed puzzlement off her face and reverberated through her voice. “But most writers today, women that is. . . Why?”

“It scans better,” I said firmly. “Ferraro has more rhythm than Flynn.”

*It scans better?* As evasions go, that might be more credible than saying the dog ate the family tree, but not much. Yet as even the redoubtable Hillary Rodham Clinton found, this name game of labels and love, of personhood and passion and patronymics, is too tricky to sort out over a menu.

When people ask (and they do, all the time) why I don’t use my “own” name, part of me wants to shout back: “My name is what I say it is.” But I feel a twinge of guilt too. For many, many women my age—who grew up in the 60’s and 70’s and embraced feminism with the same fervor that the 18th century embraced democracy—keeping the name they were born with after marriage is a powerful way of announcing that they define themselves, that they have their own history, that they are no man’s chattel. I felt a little as if I’d turned my back on these female warriors, almost as if I’d betrayed feminism itself.

And I’d done it, in part, for the usual sappy, deliciously irrational and not politically correct reason that makes Valentine’s Day big business. I was in love. I wanted to shout our association from the rooftops and everywhere else—introductions, letterheads, legal documents, tax forms.

I also confess that something about marrying this man put me back in touch—for a blessedly brief moment—with my inner adolescent. I’d been the kid with the flat chest, hair that curled on alternate sides like New York City parking regulations, and an absurdly short Irish nose. As my contemporaries made clear in a hundred different ways, they had boyfriends and I had hangnails. Pleasant it was to imagine attending a

high-school reunion with proof positive on my name tag that someone loved me.

But I never did attend a reunion. I have used the “Mrs.” only when traveling with my husband on *his* business and once, years ago, to get rid of a willful young stud at a bus stop. “Just tell me your name,” he insisted, circling like a wild man. “Mrs. Ferraro,” I said, and watched him disappear. It was not ideologically honest to indicate that I was unavailable because another man had put his mark on me; I should have ignored him, called a cop or flipped him to the sidewalk in a slick karate move. But he scared me.

Changing my name meant defining myself as an adult, choosing my own label. Taking a new name was about growing up. It was about how, much as I loved him, I stopped being Daddy’s little girl.

Don’t get me wrong. My father, a West Coast newsman, was the best father he could be. He was funny and smart, sentimental about his baby girl, sometimes sarcastic, and a raconteur who knew everything about politics. He had flinty Montana eyes, and at 5 feet 6 inches tall he loomed through my childhood as a man of the public world and the quiet peripheries where deals got done.

He gave me outlandish presents, and he loved me even when we clashed, and we did, fearsomely; he was there when I hurt, and he actually cried for me once. To him, all women, including his daughter, were a mystery—and that was how he liked them. As long as I bore his name, some part of me was always Bill Flynn’s girl, a sixth grader with scabby knees, a teenager whose hair curled on alternate sides, a writer who might or might not be as good as her dad.

There didn’t seem much difference to me, politically, which name I used. A woman who marries can keep the last name she was born with, but it remains a kind of patronymic inherited from a father or, if mother was remarkably independent, grandfather. Short of taking a wholly new name, maybe a woman’s first name that can double as a last name (Ms. Hillary?), there is no way out.

Not that formidable women haven’t tried. I know one who used her husband’s name in the 60’s, then dropped it when feminism bloomed and assumed the last name of a female relative several generations back whom she admired. But it was still that relative’s father’s name and—as fate would have it—it happened to be a last name, like Henry

or Joseph, that is a man’s first name too.

Some women stick a hyphen emphatically between their “own” last name and their husband’s. But it’s still her father’s name joined to her husband’s, and if it survives at all it probably will be his name, not hers, that the grandchildren inherit. A friend, a respected feminist, kept her name when she married but suddenly took her husband’s after the birth of their daughter (to whom they had given his name). “I could not have a different name than hers,” she said. The need to be a family unit, officially, is powerful and not a bad idea.

When my father grew old, he was able to be proud of me as a writer, not just as his daughter. But as my byline began to appear, his grew less frequent and then disappeared altogether. It was terrible, a death before death, and then he really did die. If I’d kept his name, would he have felt his own decline less sharply? Might it have seemed that some part of him was still alive in the business he loved best?

Probably not. His old age and decline were excruciatingly personal; he lived his own life, as he taught me to live mine. He was from another generation, too, in some ways much more distant from me than I am from the young brides today who are once again, in droves, taking their husband’s names. My father never once, in 20 years of addressing letters to me, got the vowels in my married name arranged in the right order, but he accepted that name as a matter of course. His name was given to a baby girl; we both knew that I made my own as an adult.

Looking back, I’m glad that I chose names when I married. It pulled some doors closed and blew others open. I needed to be something other than a newsman’s daughter who wanted to be just as good as her old man. As an adult woman, I am responsible for my own life and label. My name is what I say it is: My choice. Me.

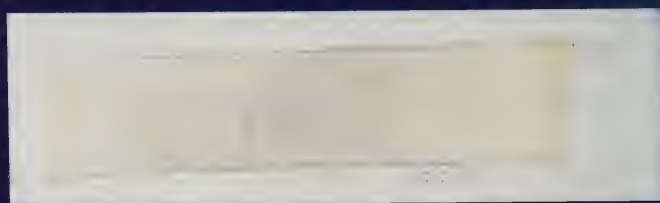
I’m also glad that my father never realized that I shed his name for a reason instead of a custom.

*Copyright © 1993, Susan Ferraro. Reprinted with permission from The New York Times Magazine.*

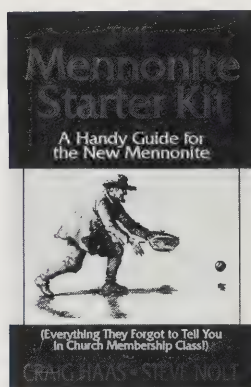
*Festival Quarterly regularly offers essays and speeches from the larger world that, because of their subject, sensitivity or wisdom, are of interest to our readers.*



Send Form 3579 to: **Festival Quarterly**  
3513 Old Philadelphia Pike  
Intercourse, PA 17534  
Postmaster, Address Correction Requested



# Unveiled at Philadelphia '93!



## The Mennonite Starter Kit: A Handy Guide for the New Mennonite by Craig Haas and Steve Nolt

What does it take to really become a Mennonite? *The Mennonite Starter Kit* takes a witty look at the assumed but unwritten requirements of acceptance into the Mennonite community. Tongue-in-cheek, the authors explore the maze of Mennonite jargon, acronyms, habits, and upside-down values confronting newcomers to Mennonite churches.

If you are considering whether "to join or not to join" the Mennonite community—or have been a Mennonite for years—you will enjoy this light-hearted, but insightful, look at contemporary Mennonite life.

96 pages • \$5.95, paperback



## Mennonite Women 1994 Calendar

What is it like to be a Mennonite woman? Artistic black and white portraits of Mennonite women through the years.

Includes captions and an essay by Phyllis Pellman Good.

Captures the many moods and understandings of women who are also Mennonite. A collector's item for those interested in women and women's identity.

Includes historic portraits, contemporary images, and an international flavor.

Special 16-month feature!

9 x 12 wall calendar • \$9.95, saddle-stitched

**Good  Books®**

Main Street, PO Box 419, Intercourse, PA 17534

Call toll-free 800/762-7171  
(In Canada, call collect 717/768-7171)

**MasterCard and Visa accepted.**

(You can receive a 20% discount on this book by using the FQ Readers' Book Service on page 29!)



---

# FESTIVAL

## *Quarterly*

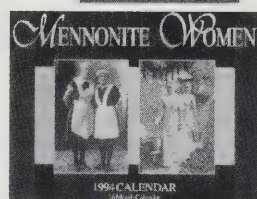
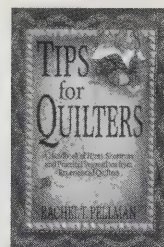
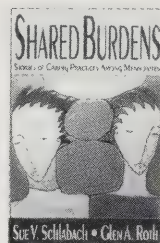
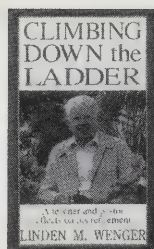
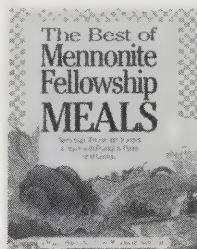
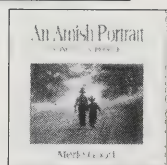
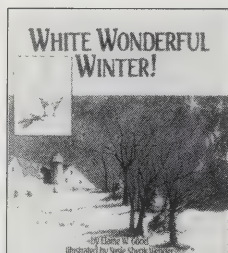
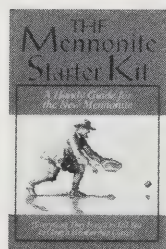
---



Mennonite Women: A Vital Conversation



# A RAINBOW OF GIFTS!



## THE MENNONITE STARTER KIT

Craig Haas & Steve Nolt

A witty but serious look at Mennonite life. Everything they forgot to tell you in membership class. Very funny!

96 pages • \$5.95, paperback

## THE BEST OF MENNONITE FELLOWSHIP MEALS

Phyllis P. Good & Louise Stoltzfus

A very popular cookbook. Favorite recipes to share with friends at home or at church. Practical, easy-to-use. Tasty food!

304 pages • \$11.95, paperback

## MENNONITE WOMEN 1994 CALENDAR

Captures the many moods and understandings of women who are also Mennonite. Artistic black-and-white portraits of Mennonite women through the years. Essay by Phyllis Pellman Good.

9 x 12 wall calendar • \$9.95

## WHITE WONDERFUL WINTER

Elaine W. Good

ill. by Susie Shenk Wenger

Explore the wonders of winter through the eyes of a rural child. Part 4 of a series. "Dazzling illustrations!"

—Publishers Weekly

32 pages • \$12.95, hardcover

## SHARED BURDENS

Sue V. Schlabach & Glen A. Roth

Candid stories of caring practices and "mutual aid" among Mennonite peoples, including those brought on by dysfunctional families, medical advances, and urban crises.

192 pages • \$6.95, paperback

## Tips for Quilters

Rachel T. Pellman

This handbook for quilters is full of hints, shortcuts, and practical know-how from experienced quilters. Of great value to the novice and experienced quilter alike.

236 pages • \$9.95, paperback

## AN AMISH PORTRAIT: SONG of a PEOPLE

Merle Good, photos by Jerry Irwin

An exquisite, small-size hardcover photo book with lyrical text. The color photographs from Amish life are striking, artistic, and full of energy.

48 pages • \$9.95, hardcover

## Climbing Down the Ladder

Linden M. Wenger

A well-known teacher and pastor reflects on his retirement and the process of "climbing down the ladder" gracefully. Well written, folksy, and reflective.

186 pages • \$8.95, paperback

## MENNONITE FURNITURE

Janzen & Janzen

This classic, beautiful book details the tradition of furniture from the Vistula Delta to Russia to North America. Stunning color.

230 pages • \$45.00, hardcover



P.O. Box 419 INTERCOURSE, PA 17534 Call toll-free 800/762-7171 (In Canada, call collect 717/768-7171)  
MasterCard and Visa accepted. (You can receive a 20% discount on these books by using the FO Readers' Book Service on page 35.)



# FESTIVAL

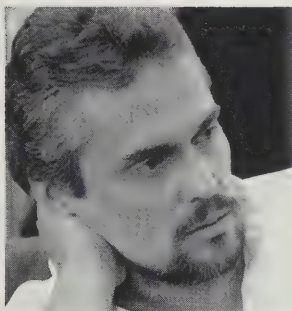
## Quarterly



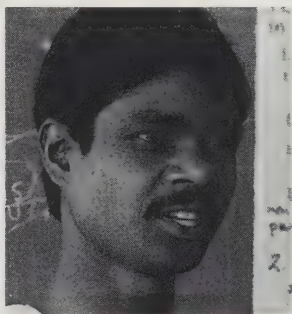
Photo by FQ/Merle Good.

on the cover . . .

In conversation at this summer's Mennonite World Conference gathering in Bulawayo, Zimbabwe, are Inneke Reinhold-Scheuermann (left), pastor from The Netherlands, Margaret Awartey (center), from Ghana, and Leonor de Méndez (right), pastor from Guatemala.



p. 7



p. 14



p. 29

### FEATURES

- |    |  |                               |
|----|--|-------------------------------|
| 7  | The Anabaptist Wait                          | Emerson L. Leshner            |
| 9  | The Recovery of Hope Controversy             | Arbutus & Ronald J. Sider     |
| 13 | Issues Facing the Mennonite World Peoplehood | FQ Special Report             |
| 18 | Two Concerns Among Fellowships In Zimbabwe   |                               |
| 19 | The Gift of Doris and Jethro                 |                               |
| 20 | His Feat of Math has World in Awe            | Art Carey                     |
| 24 | Reconciliation with Creation                 | Leon W. Good & Elaine W. Good |
| 27 | Jazzing Up the Mennonite Musical Tradition   | Melanie A. Zuercher           |

### NEWS

- |    |                       |
|----|-----------------------|
| 6  | Did You Know That?    |
| 30 | Museums and Galleries |
| 31 | Publishing Notes      |
| 39 | Quarterly News        |

### COLUMNS

- |    |                       |                            |
|----|-----------------------|----------------------------|
| 30 | Borders               | Peter J. Dyck              |
| 37 | Communication By-line | David Augsburg             |
| 40 | Americans Abroad      | James and Jeanette Krabill |
| 42 | Reclassified          | Katie Funk Wiebe           |

### COMMENTARY

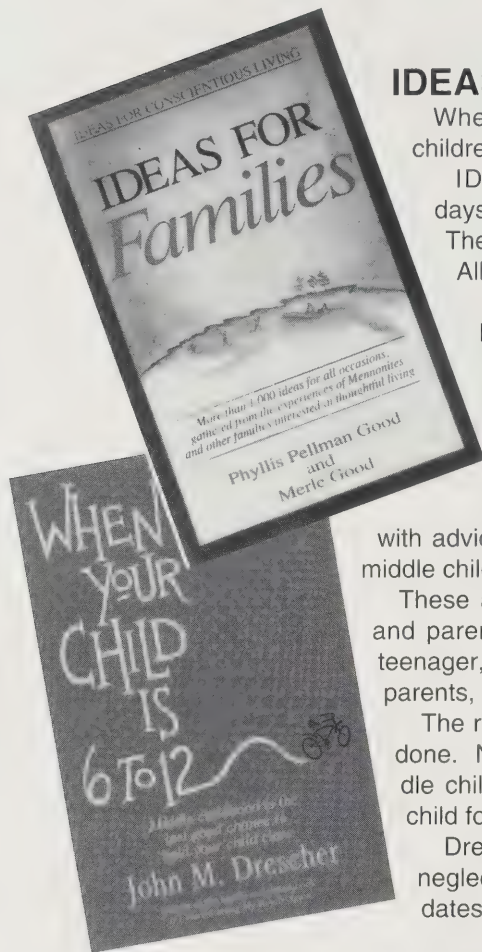
- |    |           |
|----|-----------|
| 5  | Editorial |
| 43 | Comment   |

### CRITIQUE

- |    |                           |
|----|---------------------------|
| 32 | Mennonite Books in Review |
| 41 | Film Ratings              |



# Gifts for Families (and Parents)



## **IDEAS FOR FAMILIES**, by Phyllis Pellman Good and Merle Good

Where do thoughtful parents turn for concrete ideas about activities to do with their children which are joyful and family building?

IDEAS FOR FAMILIES is just that—a full collection of resources for routine days, moments of celebration and troublesome matters like managing TV and allowances. The book is a virtual catalog of specific practices and traditions gathered from “experts.” All ideas have come from parents who have either used them or observed them at work.

Organized for easy access to specific practices and traditions, IDEAS FOR FAMILIES espouses fun, values, community, belonging, and faith, in contemporary families.

252 pages — \$9.95, paperback

## **When Your Child is 6 to 12**, by John M. Drescher

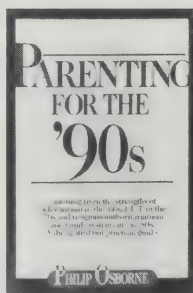
We've been over-run with child-rearing manuals for infants. We've been swamped with advice for relating to teens. But little has been offered to parents whose children are in middle childhood!

These are, observes Drescher, years of primarily happy companionship between children and parents. No longer as dependent as a preschooler and not yet as independent as a teenager, the child between ages 6 and 12 is a malleable being, inclined to imitate his or her parents, looking for the safety of parental love.

The relative ease of this age may lead parents to believe that their job as parents is nearly done. Not so, asserts Drescher. “While all stages of child development are significant, middle childhood is especially crucial in the development of the inner life which prepares the child for the rest of life.”

Drescher's book is a call to enjoy these years, but to not mistake their importance by neglecting the child who seems happy and content. Drescher inspires and never intimidates. He delivers his advice with compassion and care.

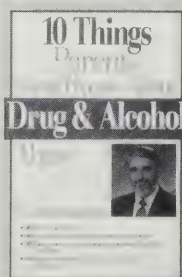
96 pages — \$8.95, paperback



### **Parenting for the '90s** Philip Osborne

A highly-acclaimed guide for parents. How not to lose your balance among the many voices of childrearing advice.

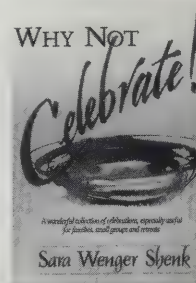
314 pages—\$9.95, paper



### **10 Things Parents Should Know About Drug & Alcohol Abuse** Dr. Jep Hostetler

A leading authority on abuse talks frankly to parents. Attractive and authoritative.

128 pages—\$9.95, paper

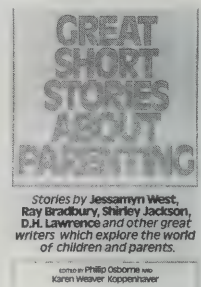


### **Why Not Celebrate!** Sara Wenger Shenk

“A delightful collection of celebrations and ideas for families and small groups.”

—*The Other Side*

192 pages—\$9.95, paper



### **Great Short Stories About Parenting** Osborne/Koppenhaver

Classic short stories by great writers about parents and children. Includes discussion questions.

288 pages—\$9.95, paper

Good  Books

P.O. Box 419 • Intercourse, PA 17534 • Call toll-free 800/762-7171 • (In Canada, call collect 717/768-7171)  
MasterCard and Visa accepted. • (You can receive a 20% discount on these books by using the FQ Readers' Book Service on



# FESTIVAL *Quarterly*

**Festival Quarterly** (USPS 406-090, ISSN 8750-3530) is published quarterly by Good Enterprises, Ltd., at 3513 Old Philadelphia Pike, Intercourse, PA 17534. The **Quarterly** is dedicated to exploring the culture, faith and arts of various Mennonite groups worldwide, believing that faith and the arts are as inseparable as what we believe is inseparable from how we live.

Copyright © 1993 by Good Enterprises, Ltd., Vol. 20, No.2. All correspondence should be addressed to **Festival Quarterly**, 3513 Old Philadelphia Pike, Intercourse, PA 17534.

Second-class postage paid at Lancaster, PA.

## U.S. subscriptions:

one year—\$14.00  
two years—\$27.00  
three years—\$40.00

## Canadian subscriptions:

(in Canadian funds)

one year—\$18.00  
two years—\$34.00  
three years—\$50.00

(Please use U.S. prices if remitting in U.S. funds)

## Subscribers outside the U.S. and

**Canada**—please remit in U.S. funds and add 10% for extra postage.

**Editor**—Phyllis Pellman Good

**Publisher**—Merle Good

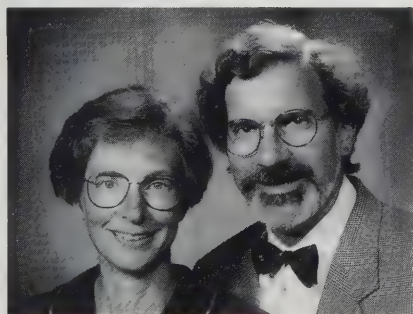
**Assistant Editor**—Louise Stoltzfus

**Designer**—Dawn J. Ranck

**Circulation Manager**—Jolyn Hoover

## Contributing Editors—David W.

Augsburger, Kenton K. Brubaker, Peter J. Dyck, Jan Gleysteen, Keith Helmuth, Emerson L. Leshner, José Ortíz, Mary K. Oyer, Jewel Showalter, Carol Ann Weaver, Katie Funk Wiebe.



Phyllis Pellman Good, Merle Good

## EDITORIAL

# Will We Feel Betrayed If They Are Happy?

Yes, I recognize that too many women have been victims of abuse (one would be too many, I agree).

It's true that we've papered over inappropriate sexual behavior, sometimes even that of church leaders.

I grant that it takes years to rid oneself of the stored warehouse of anger if one has been taken advantage of, sidelined, or discounted because of being female.

We waited too long to blow the whistle on wrong conduct. And we clearly made another mistake. We failed to adequately live and teach the way things were meant to be.

I agree that victims need time to heal. On the way to recovery they must also say aloud, many times over, how much they hurt and how angry they are.

But must victims hold the floor? If so, for how long?

It seems to me that in our chagrin about the nasty secrets that are being exposed, we are all acting paralyzed. Maybe because we're shocked. Or not prepared to deal with our own hidden stories. Or afraid of seeming insensitive if we suggest that it's time to move on.

I confess that in the current atmosphere it's almost tempting to scour one's past for a buried memory of injury. But I'm coming to believe that those of us who thankfully were spared damaging abuse have something else to do.

It is time we became more deliberate about preventing our kids from being victims—of neglect. Somehow we've begun to assume that our children are simply more enlightened than their parents. That they know better how to live in balanced and loving relationships. That they're freed of all the knee-jerk, stereotypical expectations that led to the distortions we know so painfully.

My observation is that our kids are as sexist and as prone to the sins of the past as we were. They may have more choices and be more acquainted with the terror that follows wrong choices, but that doesn't, by default, lead to their wisdom and healthy behavior.

Our children see a host of options, to be sure. But within the faith community I observe that our children have been privy primarily to rhetoric, disappointment, and resentment. I am less than certain that we have given them the honest help they need in sorting out how they want to live as women and men in a

world of exploding traditions.

And while we've been hoping they would just "get it," a powerful element—named abuse—has entered the mix. Those among us who have been suffering silently have suddenly found a voice. If we parents felt hamstrung before about adequately preparing our children to live happily together, we now have a new ingredient on the table that demands both delicacy and deliberation.

But I feel us hesitating. Some of us want to savor our anger. Others of us don't want to appear impolite. Many of us, having heard the terror of these stories, are left with even more troubling questions:

- Is it more important to us that our daughters live out our anger, than that they live "healed" lives?
- Will we feel betrayed if they are happy?
- Are we, driven by the raw power of venom, destroying our daughters' opportunities to have healthy relationships with men?
- Are we intent on emasculating our sons; instilling them with paralyzing fear that they might incite a woman's anger?

We must somehow acknowledge the wrongs that have gone on, and that continue, without being imperiled by them. If it takes courage to name and renounce those abuses, it also takes courage to live on beyond them. If we continually yield the mike to the victims among us, we guarantee that our children will become adults burdened by our anger and shaped by our hurts.

It is time, I believe, for those of us in the faith community to deliberately teach and demonstrate healthy relationships. To investigate how women and men behave as equals. To actively witness to our daughters and sons alike how they might fully exercise their gifts and their opinions, along with sensitivity and even humility. Without that, we will have acquiesced their lives to either the confusion or the victims surrounding us all.

The victims among us have a story to tell, but it can't be the only story our children are party to. And if we in the faith family refuse to offer our children guidance because we fear seeming "narrow," we will only drive them elsewhere for direction. —PPG



**"Menno Heirs,"** a musical program written by **Glenn Lehman**, Leola, Pennsylvania, was first performed at the 1719 Hans Herr House, just south of Lancaster, Pennsylvania on August 15. The Foresingers, a 10-member group directed by Lehman, dressed in period costume and presented the piece at several other locations in southeastern Pennsylvania. Based on the songs recorded in an 1804 hymnal—**Unpartheyisches Gesangbuch**—published by Lancaster-area Mennonites, "Menno Heirs" highlights a cappella singing and is also scored for the harp, zither, bells, and block. While the songs in the hymnal had been mostly lost to mainline Mennonites, the small treasure is still used regularly by numerous Old Order groups.

In 1690 **William Rittenhouse**, a Mennonite minister, established the first paper mill in the colonies along the Monoshone Creek near Philadelphia. Since 1984 the **Historic Rittenhouse Town** members have worked to preserve, restore, and interpret the site. When the property, which lies within the confines of Philadelphia's Fairmount Park, was recently designated a National Historic Landmark, the organization embarked on a campaign to transform Rittenhouse-Town into a facility to interpret life in a

colonial-era industrial village, including contributions made by Mennonites who lived in the area in the 18th century.

**The Network of Biblical Storytellers** met for their annual gathering at Duke University, Durham, North Carolina, August 3-6, 1993. **Weldon Nisly**, pastor of Cincinnati Mennonite Fellowship, is a NOBS board member and helped plan the gathering. Nisly, along with **Dan and Catherine Longenecker**, Harrisonburg, Virginia, and others participated in the various storytelling events.

**Abner Hershberger**, professor of art at Goshen College, his uncle, **Ezra Hershberger**, associate professor emeritus of art, and his nephew, **Kevin Garber**, instructor of art at Washington University, St. Louis, recently opened a joint exhibition at the Goshen College art gallery. The exhibit encourages appreciation for family ties, heritage, and a tradition of making art.

**Howard Good**, Lititz, Pennsylvania, has been appointed director of domestic economic development and manager of a new pilot project for Mennonite Economic Development Associates (MEDA). The pilot project (ASSETS) aims to help low income people start or expand their own businesses. Modeled after MEDA's successful micro-enter-

prise assistance program abroad, ASSETS will provide training and loan funds for low income applicants.

**The Mennonite-Amish Museum Committee**, Elkhart, Indiana, has begun work on "Amish Design: Continuity and Change," a display scheduled for late summer 1994 at the Midwest Museum of American Art in Elkhart. To be curated by **Rebecca Haarer** and **Brian Byrn**, the exhibit will include multiple examples of pieces such as furniture, fraktur, family records, rugs, quilts, and bonnets handmade by Amish people through the centuries.

**Helen Martens**, professor of music at Conrad Grebel College, Waterloo, Ontario, spent part of the summer of 1993 working on the Great Falls, Montana, set of a feature film about Hutterites. Called "Holy Matrimony," the movie is scheduled for release in the summer of 1994. Martens suggested appropriate Hutterite songs, trained nearly 100 actors how to sing Hutterite German, translated the Hutterite wedding liturgy, provided Gothic script for the set's schoolroom blackboard, and even made some German valentines. She was also a consultant on Hutterite theology and customs and made several trips to a nearby Hutterite colony for information.

**The Shenandoah Valley Bach Festival**, organized for its first season June 14-20, 1993, and filled the air around Eastern Mennonite College and Seminary (EMC&S) with the timeless music of Johann Sebastian Bach. Founding Directors were **Joseph L. Lapp**, **Scott Hosfeld**, **Marcia Kaufmann**, **Helen Nafziger**, and **Kenneth Nafziger**. Kenneth Nafziger, professor of music at EMC&S, served as Music Director and Conductor. The week-long festival incorporated an experienced chamber orchestra and choir, vocal soloists such as Timothy Bentch, Baltimore, Maryland, instrumental soloists such as Stephen Sachs, Harrisonburg, Virginia, and the Shenandoah Valley Children's Choir. It drew crowds of classical music lovers from throughout the region. Planners hope to repeat the festival next year.



(top) Tenor soloist Timothy Bentch of Baltimore with the Shenandoah Valley Bach Festival orchestra performed Mozart's "Panis Vivus" during EMC's first Bach festival June 18-20.

(right) Well-known church musician Mary Oyer, Goshen, Indiana, played cello.



Photos by Lenny Leister



# The Anabaptist Wait

by Emerson L. Leshner

Fifty years ago Harold S. Bender gave his now famous address on Anabaptism to a group of secular historians. The speech put forth what is now thought of as the "Anabaptist Vision." From most accounts, Bender's address had a greater influence on Mennonites than the group of gathered scholars. In fact, Bender's address became a manifesto and a defining statement and direction among Mennonites for the next 50 years. It profoundly influenced the educational, theological, and congregational thought

and life of the church.

Bender helped Mennonites define what it meant to "be" Mennonite in North America. He helped to define how Mennonites should think and act, in contrast to other Christian and religious groups. And he did it in a positive way that motivated and excited people. His statement helped Mennonites understand their heritage so they could create a future. The Anabaptist Vision has served the church well for over two generations. However, I believe time has run out for that Anabaptist Vision.

Scholars question Bender's interpretation of Anabaptism. Furthermore, the issues and dilemmas presented by the world have changed since 1943. Mennonites have undergone great changes; they have experienced many varied theological and social influences. Competing "visions" have weighed in heavily, and the Anabaptist Vision has not been able to overcome the impact of those other visions. In short, the Anabaptist Vision is no longer the norm by which most Mennonites evaluate what is right or wrong.

If we have lost the Anabaptist Vision, what is the new guiding Mennonite or Anabaptist vision? What is drawing and pulling Mennonites toward renewed faith and action? What is the common energizing vision by which we evaluate our individual lives and our common life? What can all Mennonites say amen to and get excited about? Most of

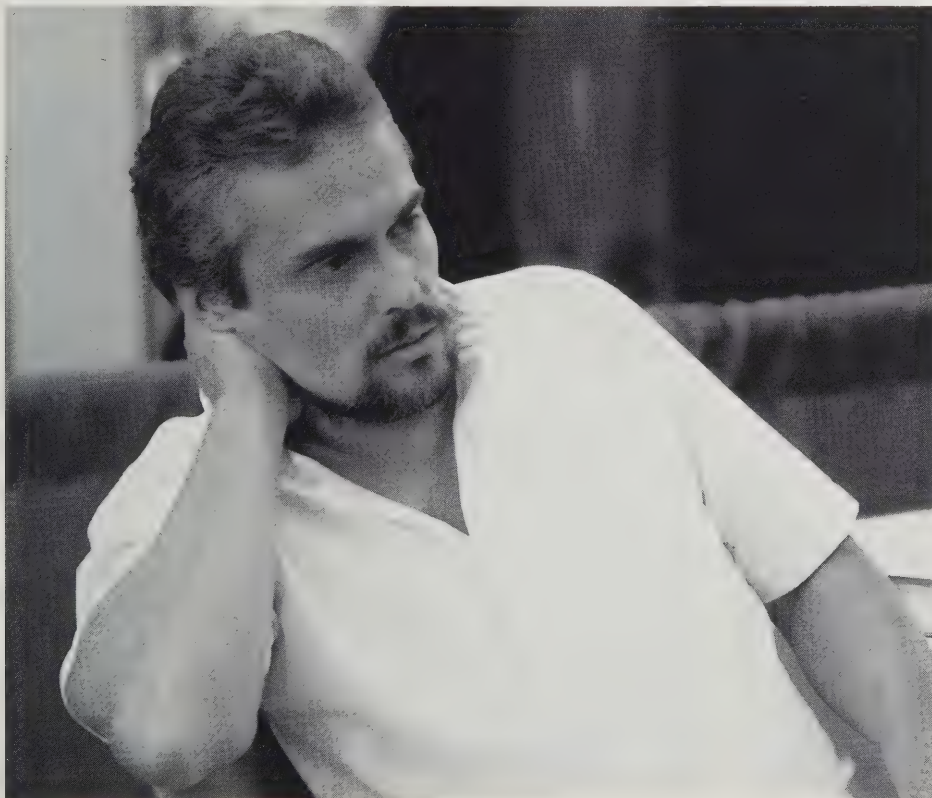
---

The Vision  
articulated by Bender  
is over.

---

the time it seems the only thing we can agree on and get excited about is that we are different from each other and how wonderful it all is.

We need a new Anabaptist or Mennonite vision. The Vision articulated by Bender is over. Some concepts or aspects of it may well







continue, but it needs a new wineskin. It needs a new spin, a new vocabulary, a new perspective, a new contextual response.

At present we seem to have many visions within the Mennonite church. There is no one defining vision. Instead we have the mainline Protestant vision, the evangelical vision, the charismatic vision, the radical vision, the spirituality vision, the conservative Mennonite vision, and the Anabaptist Vision. Unfortunately, most of these visions are

before rushing into different visions or a vision that is not uniquely Mennonite? Why not wait until we understand what God is calling us to in a new century?

Some may suggest we can't afford to wait. I know waiting is difficult to do, but the alternative is to select or use a vision that makes us something

---

## How can we actively wait for a new vision?

---

borrowed visions. They do not rise out of our past or pull us into a new Mennonite history. Most of the visions come from someone else's past and take us into their pasts instead of our potential new future.

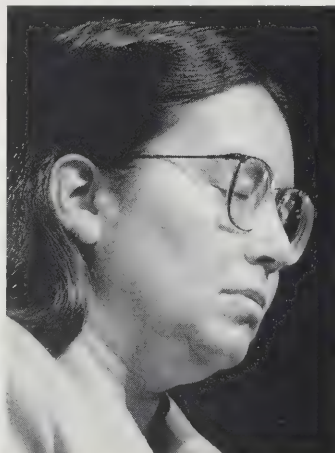
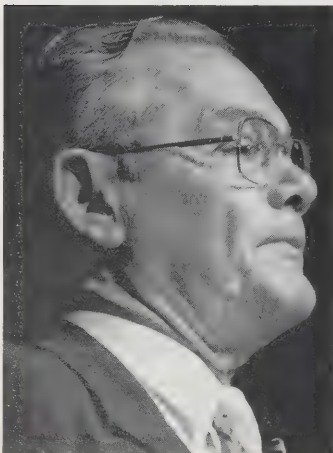
So what should we do? What if we tried the "Anabaptist wait?" What if we waited for a new common Anabaptist vision

other than Mennonites.

As Mennonites we are more familiar with *doing* than with *waiting*. Waiting sounds a bit close to being lazy! So how can we actively wait for a new vision? Here are some suggestions of what to do while we wait:

- Discern how the Anabaptist vision has helped and not helped us to be faithful.
- Understand how we are being influenced by the social and religious world around us.
- Repent, restore, and renew where necessary.
- Get to know and learn from the prisoner, the widow, the sick, and the pilgrim how to wait.
- Pray, laugh, weep, sing, listen, read, and talk until the waiting is over.

*Emerson Lesher, Lancaster, Pennsylvania, is a psychologist at Philhaven Hospital and author of The Muppie Manual.*





# THE RECOVERY OF HOPE CONTROVERSY:

## THE STATUS OF MARRIAGE AMONG MENNONITES

by Arbutus and Ronald J. Sider

The publication of John and Naomi Lederach's *Recovery of Hope* and the initial Mennonite reviews of the book offer an opportunity for us—a Mennonite family therapist and a Mennonite theologian—to reflect on Mennonites and marriage today.

Historically we have been a people who have intended to live what Jesus taught, even when he taught high standards that other Christians believed must be modified in order to be realistic and practical in a sinful, messy world. But we insisted that if our Lord said we should not kill, then, as followers of Jesus, we would by God's grace live that way. The same was true for truth telling, oaths, lifelong marriage covenant, and sexual purity. Jesus' teaching that God ordained intercourse for a man and a woman joined together in lifelong covenant is as clear as his prohibition against killing.

So that is the way Mennonites tried to live—at least we used to.

In their book the Lederachs describe their program of intensive one-week marriage counseling designed to help "couples who have come to complete despair." Fifteen couples tell how they regained hope to live out the ideal that

Jesus taught. We rejoiced at their successes, especially in light of the soaring divorce rates and the devastating chaos in many families today.

It was rather clear, however, that some reviewers of the book did not

How can  
biblical teaching  
be a word  
of hope and healing  
rather than  
a command  
of despair and pain?

share our enthusiasm for the program. Reviewers complained of "inappropriate moralizing" and "naive understandings." One commented: "There are occasions when the only way to discover hope is through separation. The book has not spoken to this reality." (In fact, the Lederachs' first chapter does report how they work with such couples.) The Lederachs, we are told, have no sympathy for the

"extra" people of extra-marital liaisons. And, horror of horrors, their work frequently includes the "subtle assumption that the only way is to continue in marriage."

Why this hesitation to affirm clearly and unequivocally the norm that Jesus taught and the efforts of programs like *Recovery of Hope*, to enable couples to live by that norm? Are some Mennonite pastors and therapists so pessimistic about the possibility of reconciliation in broken marriages, so unsure about the viability of biblical standards, that they have little hope to offer their parishioners and clients?

Although full of hope, the Lederachs' book is not unrealistically optimistic. A high percentage of couples in the program do recommit themselves to their marriages, but the program acknowledges that some do not. In the first chapter of the book the Lederachs say, "If spouses choose not to continue their marriage, either at the end of the week or later, *Recovery of Hope* assists them in separating, trying to minimize the trauma. The staff helps them remember and celebrate their good times, grieve over their lost dreams and expectations, and experience the pain and disappointment



caused by the demise of their marriage.”

From my [Arbutus’] personal interaction with the Lederachs as a follow-up marriage therapist, I can attest to their work as skilled professionals. The client couple I worked with both before and after their week of intensive therapy with the Lederachs, expressed high words of praise for the quality of work they accomplished during the week. They felt this way in spite of the fact that they were not one of the couples able to reconcile as a result of their experience.

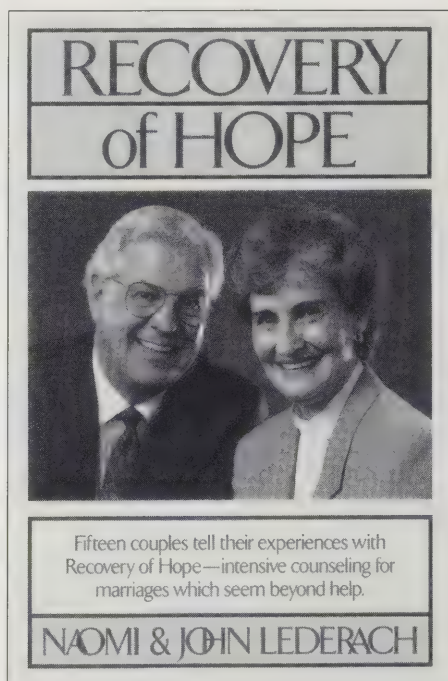
Probably the criticism of *Recovery of Hope* has little to do with the professional level of the Lederachs’ work. Rather, the real problems are: 1) growing uncertainty about norms that used to be taken for granted; 2) intense difficulties and frustrations encountered by pastors and counselors in their frequently unsuccessful counseling of hurting spouses; 3) the tensions that arise between what we often call the “prophetic” and the “pastoral.”

With considerable regularity we—Ron as a theologian and Arbutus as a family therapist—find ourselves in vigorous debate. Perhaps describing a bit of how that debate goes between us may prove helpful in this discussion.

Constantly, these two emphases—the prophetic and the pastoral—come out in our conversations. Almost as constantly, each of us is tempted to think that the other is emphasizing his or her concern in a one-sided way that neglects or denies the other. Sometimes Ron feels (with considerable passion!) that Arbutus has stressed pastoral concern for a particular person’s need to the point that that concern for the individual has resulted in a situational relativism and

neglect of biblical norms. Just as often Arbutus argues (with equal intensity!) that Ron’s concern for general principles has degenerated into rigid legalism and callous unconcern. Creative tensions are not easy to live with!

But we persist—not always in the gentlest ways, but with perseverance—



*The book which has generated mixed readings on how Mennonite therapists and pastors regard marriage.*

because we love and respect each other dearly. And in the end we realize again that we each want to affirm the central concern of the other. On the one hand, every person must be loved and listened to in his or her particular need and context. But then, Jesus is also Lord of every particular person and every situation.

We want to affirm both the full truth

and relevance of Jesus’ teaching about lifelong marriage covenant and a deep pastoral concern for every struggling couple. That does not mean we mix one part biblical principle and one part pastoral concern, ending up with half a cup of Jesus’ teaching and half a cup of pastoral empathy. Rather, it means a full measure of both.

Perhaps the analogy of the incarnation helps. Jesus is not one-half human and one-half divine. He is truly, fully God and truly, fully human. The church today urgently needs to figure out how to apply this analogy to our joining of prophetic and pastoral concerns.

Holding in full measure both the pastoral and the prophetic will involve a number of important things that are much harder to do than is possible to outline briefly. Fortunately, the latter is all we have to do here.

First, it will mean returning again and again to the clear biblical teaching: sex is to be reserved for marriage, and marriage involves a lifelong covenant between one man and one woman. With one exception, Jesus does not permit divorce for men or women. “Whoever divorces his wife, except for sexual immorality, and marries another commits adultery.”

The Deuteronomic law had given men the option of rather easy divorce. Jesus’ solution was not to give women equal divorce “privileges.” Rather, both Jesus and Paul replace patriarchy with equality and mutuality. The same standard applies to husband and wife; conflicts are to be resolved through loving mutual submission.

But how can the clear biblical teaching be a word of hope and healing rather than a command of despair and pain? Marriages that are sick and dying need more than preaching. They



need people who combine unconditional care with the knowledge and skill of what will bring individuals and couples back to wholeness. If we bury our heads in the sand, refuse to recognize the reality of life's complexities, isolate ourselves from people in pain, or give in to easy solutions, we will not meet the need. When trust has totally eroded, when rage and resentment have mushroomed into mountains of hidden pain, when protective defenses hide a deeply wounded person, then the process of healing will require more than the reading of the Book or the saying of prayers.

We need a vast array of programs in the church that empower Christians to live what Christ taught. That will mean carefully planned and coordinated teaching on the biblical understanding of sex and marriage at every level of the church—sermons, Sunday Schools, youth work. And we will have to assume that in the areas of sex and marriage, just as in the areas of peace and justice, Christians are a cognitive minority challenging the dominant culture.

We will need vastly improved pre-marital and post-marital counseling. We could decide as a denomination that we will not marry anyone in our churches unless they have had three to six months of marriage counseling. H. Norman Wright, one Christian specialist in this field, has a wealth of resources for pre- and post-marital counseling. He describes how, in some communities, all the churches, across denominational lines, agree to similar requirements for pre-marital counseling so that couples, eager to rush into marriage, cannot easily run from one pastor to another to evade the requirement.



*Ronald and Arbutus Sider*

We will need to recover structures of accountability in the church so that church members expect to be helped and challenged in their marriages. We will need to recover a courageous, healing church discipline that will seek to combine grace and justice, divine forgiveness, and behavior and expectations based on Jesus' teachings. Perhaps the kind of "Crisis Care Teams" that Abe and Dorothy Schmitt talk about in *When A Congregation Cares* will help do that.

We will need more marriage and family therapists like the Lederachs who combine deep faith and technical expertise. If they are to be restorers of hope to broken marriages, they will need to be skilled in the dynamics of human relationships as well as in a knowledge of the Scriptures. Such work requires time and training and humility and patience and grace. It requires faith to believe that there is a power in the Good News that we

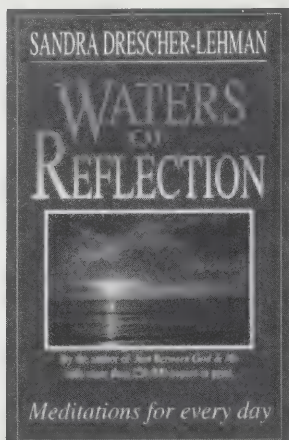
preach which goes beyond what human effort alone can do. It means that therapists in the church will offer prayer, fasting, and the expectation of miracles as important resources for the renewal of hope. May God raise up in our churches many such professionally skilled, Spirit-filled healers.

*Arbutus Sider, Philadelphia, PA, earned her Masters in Family Therapy from Hahnemann University. She has a private practice as a marital and family therapist.*

*Ronald Sider is Professor of Theology and Culture at Eastern Baptist Theological Seminary. He is president of Evangelicals for Social Action, who work to help the church integrate evangelism, social transformation, and spiritual formation.*

*The Siders are the parents of three children.*

# SPIRITUAL GIFTS!



## **Waters of Reflection: Meditations for Every Day** *by Sandra Drescher-Lehman*

In a clear, yet profound voice, a young woman writes of God using images of water.

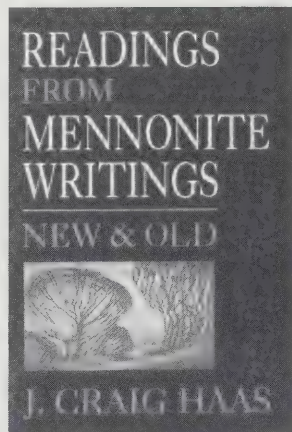
Drescher-Lehman's first book of meditations (*Just Between God & Me—Zondervan*), written when she was a college student, sold over 250,000 copies.

This second volume includes a devotional for each day of the year. Each includes a reading, reflective questions, and a thoughtful activity.

Drescher-Lehman recently finished two graduate programs in the area of worship. She and her husband lead a group of young adults involved in a discipling ministry in the city of Richmond, Virginia.

This fresh volume of daily spiritual literature will inspire readers of all ages everywhere!

181 pages • \$8.95, paperback



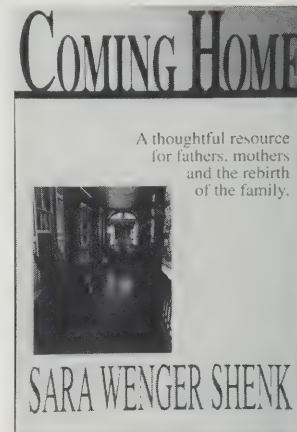
## **Readings from Mennonite Writings, New and Old** *by J. Craig Haas*

Mennonites have their own spiritual literature. It spans from the present to the early sixteenth century; it comes not only from the northern hemisphere, but from Africa and South America as well.

This collection offers 366 readings. They come from each century since Mennonites began in the early 1500s in Europe. The selections include the various groups related to the Mennonite family of faith—Mennonites of many varieties, Amish, Hutterite, River Brethren, and Brethren in Christ. Contemporary Mennonite voices from around the world are here as well.

Short and meditative, these readings as a whole capture Mennonite themes and concerns through the ages.

435 pages • \$14.95, paperback



## **Coming Home**

*by Sara Wenger Shenk*

**Coming Home** is a thoughtful, spiritual resource about restoring life together. It dares to believe we can make choices about the demands on our time and energies, so that we can tend our connections to each other.

Shenk writes with profound awareness of vocational pressures, the loss of parenting skills, the wasting away of many marriages. In spite of that she makes bold proposals for the restoration and rebuilding of our commitments to one another.

Never scolding, always encouraging, **Coming Home** points to spiritual renewal as critical to the recovery of home. Shenk is the well-known author of several books on womanhood and family issues.

192 pages • \$9.95, paperback

**Good  Books**

P.O. Box 419 • Intercourse, PA 17534

Call toll-free 800/762-7171 • (In Canada, call collect 717/768-7171)

MasterCard and Visa accepted. • (You can receive a 20% discount on these books by using the FQ Readers' Book Service on page 35!)



# ISSUES FACING THE *Mennonite World Peoplehood*



*Spirited music characterized the nine-day General Council meeting in Bulawayo. Here Raphael Mthombeni (right) flashes his smile which came to symbolize the joyful worship at the sessions.*

*Nearly 70 different delegates from 38 countries attended the Bulawayo sessions. This group oversees the work of Mennonite World Conference.*

One of the most important meetings among Mennonites worldwide takes place every three years. The 100-member General Council of the Mennonite World Conference serves as a connector and facilitator among dozens of Mennonite fellowships in 40 some countries worldwide.

For leaders and delegates who attend the Council meetings, the occasion makes possible the most in-depth, frank, and encouraging exchange most of them experience anywhere. From a discernment and leadership point of view, the nine-day mixture of worship, heart-to-heart discussions of difficult issues, and solidarity of spirit combines the pastoral and prophetic in an unforgettable way.

The smallness of the group and the relative proportions of the various delegations provide an opportunity for serious soul-searching and affirmation not possible in the more festive hubbub of the large MWC Assemblies every six years (the last one was in Winnipeg in 1990).

These meetings have low profile and small budgets, but the international quality of the spiritual tough-talk, without North American dominance, signals one of the most dramatic moments of hope for Mennonite-related groups around the world.

Meeting in Bulawayo, Zimbabwe July 13-21, 100 Mennonite leaders from 38 countries fellowshiped, worshiped, and discussed at great length many of the issues facing Mennonites around the world. These seven pages capture some of the faces and highlights of those days.

All photos in this special feature by Merle Good.







## Mennonite Leaders Ask: "What Does Anabaptism Mean to Us?"

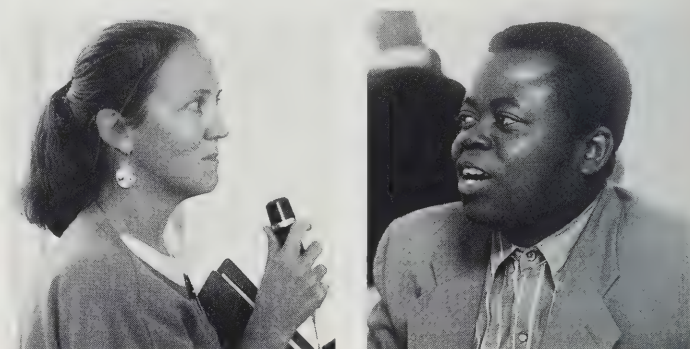
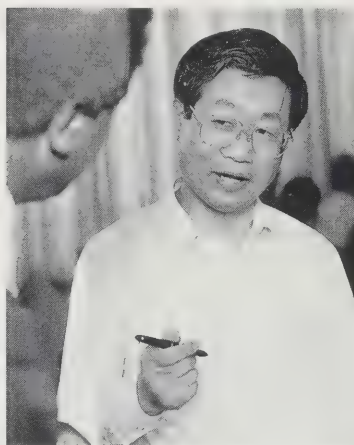
Raul Garcia, (*far left*) President of Mennonite World Conference, delivered a stirring affirmation of the value of Anabaptist principles for Mennonite fellowships today. "God is calling us to renew and actualize our Anabaptist vision, adjusted to the challenges of our present era."

Delegates from the 38 countries broke into international small groups on several mornings, each group struggling to write out statements for affirmation by the other groups. This exercise caused lively interchange and discussion.

Openness, considerate exchange, and deep concern distinguished discussions during the General Council meetings. Tetsuo Maruyama from Japan (*below*) Erica Tiessen, long-time MCC worker in Africa and Cibulenu Sakayimbo, Mennonite

Brethren leader in Zaire, spoke from the floor.

The plenary sessions focused on cooperative efforts by fellowships around the world. Vice-President Ed van Straten from The Netherlands (*center in photo at right*) chaired one session while Larry Miller (*right*), Executive Secretary of Mennonite World Conference, listened. At left in the photo is Phyllis Pellman Good (USA), member of the Executive Committee of MWC.



## Will North America Choose to Go to India?

The question is no longer the site of the next Mennonite World Conference Assembly. That was settled by the General Council in July. Assembly 13 will be held in India, perhaps in two parts: "Assembly gathered" in Calcutta; "Assembly scattered" in communities elsewhere in the country where there are large concentrations of Mennonites.

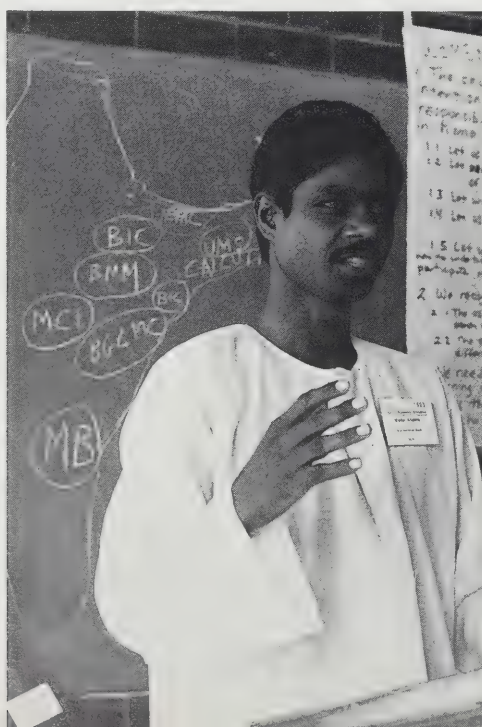
Will North Americans attend? The event is scheduled for January 7-12, 1997, not a usual travel time for North Americans. But it is the best season, weather-wise in India, and the site for the Assembly, St. Thomas School, is available because its students are on

break. As one Philippine delegate remarked in Zimbabwe, "I had to get a substitute to teach for me so I could come here. For years we've put up with North American schedule preferences."

Travel costs will be substantial from North America. Accommodations will be "Indian" and not Western.

Will North Americans participate when the event does not offer the vacation aspects of recent Assemblies?

Is it likely that life-shaping inspiration and warm fellowship will far outweigh the possible difficulties of meeting in India? Yes. Very!



*A delegate from India extends the welcome!*



## Women in the Church

Although women delegates are in the minority on MWC's General Council, the presentation and discussion on women's part in church leadership triggered considerable exchange.

There was little debate about *whether* women should participate in the church as leaders. In fact, from nearly every corner came stories of women's active and vital leadership. But the *extent* to which women should and do function as leaders produced a far less uniform discussion.

There were questions: a bishop from Zambia—"If the Holy Spirit would come and give gifts to the church, would the Spirit give gifts only to men?" A pastor from Ethiopia—"Do we really permit women to be part of the decision-making process?" A church executive from Indonesia—"Hasn't the time come for men to sacrifice for women?"

The issue brought both confession and concern from each continent. And the discussion continued, unfinished, throughout the week.



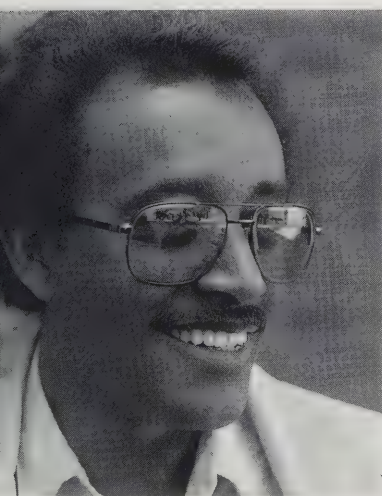
*Leonor de Méndez (on the right in the righthand photo above), pastor from Guatemala and member of the Executive Committee of MWC, shared her pilgrimage and her wisdom about women in leadership in the church. Other women attending the conference listened carefully and spoke intently.*

*An African Mennonite Women's Conference brought together about a dozen women from across Africa; in the afternoons, they sponsored their own meetings.*

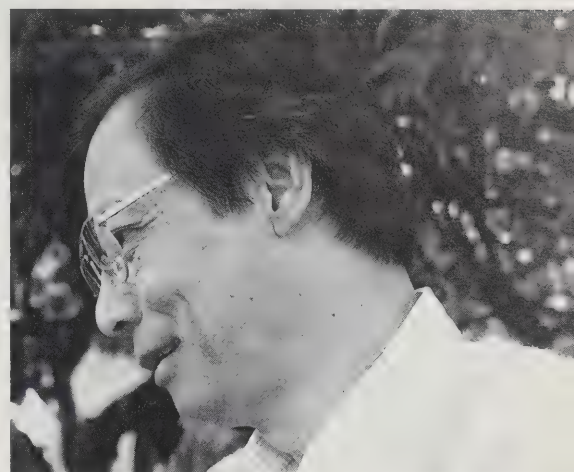
## The Growth of Islam Raises Concern

For numerous Mennonite fellowships around the world, the growth of Islam represents a great concern. Bedru Hussein (left), Mennonite leader from Ethiopia, addressed the General Council concerning Islam. Many African countries have witnessed a swell in Muslim population. When they reach 51%, an Islamic state begins to emerge.

Mennonites in Indonesia, for instance, live in a country which is 85% Muslim. Christians live with many restrictions. Hussein urged Christians to be patient with Muslims, to love rather than confront, to share the heart of Christ and hope to win some. (Bedru Hussein himself converted to Christianity from Islam.) Hussein fears that the vacuum in Ethiopia created by the collapse of the Coptic Church (Christian) may give Muslims an opportunity to create an Islamic state.



## Interdependence?



"Is it possible that a church which resulted from mission work can build an equal relationship with its mother church?"

"Is it appropriate for a national church to become a partner with its mother church in global mission?"

"Do the have-nots and the oppressed of the earth possibly have something to contribute to the mission efforts of the haves?"

"If the Church is the body of Christ, doesn't that imply that its members are equal and interdependent?"

The pointed questions came from Mesach Krisetya of Salatiga-Jateng, Indonesia, but they were picked up by nearly every delegate and carried into continental caucus meetings, plenary sessions, and around dinner tables.

The call for interdependence came forcefully and persistently from Asian, African, and Latin American delegates. Europeans and North Americans, while not reluctant, searched with their sisters and brothers for ways to bring it into being.



*Mesach Krisetya of Indonesia (top) prepared a thoughtful discussion on "Interdependence." Response was lively, such as this comment by Julio Olarte Guevara of Bolivia.*





*Each day brought a different issue for discussion.*

*But each day brought certain routines—always exuberant worship begun with African music; always bountiful food.*

## How is the General Council of MWC Comprised?

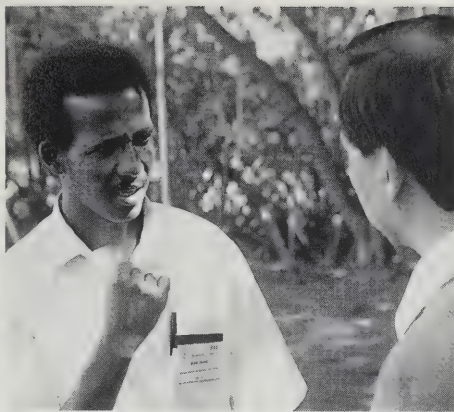
MWC member conferences from around the world send delegates to the General Council; the number of delegates is based upon each conference's population. Currently, 76 conferences participate, and the General Council membership consists of 100 delegates.

The Executive Committee is selected from the General Council—two members each from Africa, Asia, Central and South America, Europe, and North America, plus a president and vice president, for a total of 12. This group provides more direction to the ongoing work of MWC than the Executive Council. It meets annually for about a week, each time in a different part of the world.



*Faces and moments at Bulawayo: Larry Miller (France), Executive Secretary of MWC; Joram Mbebe (Tanzania), Executive Committee member; a Latin American delegate; Louise Nussbaumer (France), Executive Committee member; and longtime leader in India, R.S. Lemuel.*





*(Left) A group from the women's conference sings during worship. (Above) Abdi Duale from Somalia expresses an idea to Joshua Chang from Taiwan.*

## Many Languages



Carmen and José Gallardo (above), came to Bulawayo to help translate from French to English and vice versa, Spanish to English and vice versa, and French to Spanish and vice versa. Many others assisted in the marathon exercise.

A snafu at the last minute rendered translation equipment inoperative for those who spoke only French. Among those who contributed many long hours of translation assistance were Eleanor Miller (below), wife of Executive Secretary Larry.



*Tall guys Reg Toews, treasurer of MWC from Canada, and Edmund Janzen (USA), moderator of the Mennonite Brethren Churches in North America, swap ideas.*

*Drama invaded the sessions several times to the delight of the delegates.*

*And good humor abounded, especially between "funny guys" Paul Gingrich (USA) and Samuel Gerber (Switzerland), member of the Executive Committee.*



*President Garcia became cinematographer from time to time. Is there an Anabaptist film in our future?!*

*And then the goodbyes, leaders going back to 38 different countries, hearts warmed, problems soothed, and spirits challenged. The Bulawayo meetings were for many a very significant event.*



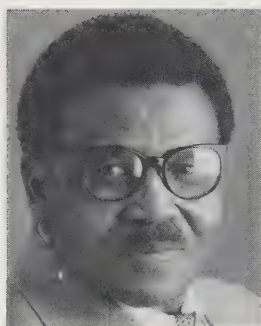
LITERATURE EVANGELISTS TRAINING CENTRE

ADVENTIST DENTAL PRACTICE

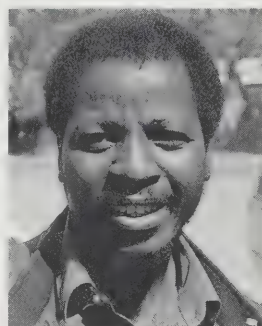
COMMUNITY HEALTH EDUCATION



# Two Concerns Among Fellowships In Zimbabwe



*Stephen Ndlovu*



*Raphael Mthombeni*



*Abby Dube*



*Albert Ndlovu*



*Ethel Sibanda*

The setting is Bulawayo, Zimbabwe. The subject is the Brethren in Christ (BIC) Church in that country. Where once efforts to build congregations happened primarily in the countryside, today significant attention is being given to establishing congregations in the cities. And the churches are packed. Some offer two Sunday morning services. Others have standing room only, with 800 attending in one on a routine Sunday morning and 1300 in another.

The leaders are grateful, overworked, and clearly concerned about how to lead adequately, and how to choose new leaders and then prepare them sufficiently.

Steven Ndlovu, who has worked as a pastor, bishop, and longtime seminary teacher, points to the country's time of independence and civil war in the early '80s as a turning point for the church. About that time the remaining missionaries either left or took on more secondary roles. And that placed the matter of "Who are we?" squarely in the hands of the Zimbabwean church leaders.

There has barely been time to consider that question. Most pastors "tend to think about what is going on at the present," reflects Raphael Mthombeni, who pastors the Pumula BIC Church in Bulawayo. "But we have a church today and we have a church tomorrow."

One congregation which meets Sunday afternoons in a Baptist church has been negotiating for property in a section of Bulawayo where there is no organized BIC witness. A skeletal building stands, but the project is stalled, according to longtime member, Abby Dube. An experienced television producer, Mrs. Dube is no stranger to short finances and knotty property negotiations. But this impasse with the land owner is particularly difficult in the face of such obvious need.

Two groups in particular have the leaders on alert. "About 65% of the persons in our congregations are age 30 and under,"

explains Raphael. Albert Ndlovu, pastor of the Lobengula BIC church in Bulawayo, notes that "Our churches are beginning to fill up with people from the university. And those people expect to have preachers with some training!"

Energy is high. "The young people are looking for good," asserts the former Bishop Ndlovu. "But they borrow from other churches if they aren't listened to here."

The congregations run full programs to tap the lively interest. The Lobengula Church offers Women's and Men's Fellowships, a Newly Married Fellowship, and counseling for those about to be married.

"Music has made the church grow," Raphael believes about the Pumula congregation. An hour-long "song service" opens their Sunday morning worship. The church has an abundance of musical groups, most of which meet either weekly or twice weekly for practice. There are three large choirs—Main, Youth, and Young Married—as well as three more specialized groups—The Gospel Choristers, The Royal Pilgrims, and The Combined Brothers. Some are intergenerational, some sing a cappella, some create their own music.

Appropriate worship is also on the minds of these leaders. Says Bishop Ndlovu, "The charismatic has an emotional pull. We must guide that emotionalism.

"We have many more men in our churches than we used to," he reflects further. "That is partly a result of Home Bible Studies."

That program "builds the spiritual life of a church," believes Ethel Sibanda who works as one of its teachers. "When someone is preaching, you cannot ask questions, but in home groups you can deal with the concerns people have."

"The attitude throughout our churches is 'we want to learn,'" says the former bishop. It is a time of opportunity—and stress—for this burgeoning national church.—PPG



# The Gift of Doris and Jethro

Doris and Jethro Dube see the future. These two Zimbabwe church leaders enjoy working together, teaching, writing, giving leadership. And when they look ahead, like most leaders, they find plenty to rejoice about—and lots to be concerned about.

Doris and Jethro thrive in the thick of life. They live and work in the large city of Bulawayo. Their six children add joy and challenge to the bustle of activities. And yet their faith seems fixed.

"I've always felt that the Lord's work is wide," Doris reflects. "There's a lot to be done."

Doris has taught school for 15 years, ranging between Grades 1 and 5. She also has worked in the Brethren in Christ offices in Bulawayo, serving the churches throughout the southern African country of Zimbabwe. She currently edits *Good Words*, their quarterly church paper and serves as Africa Editor for Mennonite World Conference publications. (She continues to teach Grade 5 in public school.)

Doris clearly enjoys writing. Several years ago she authored a series of ten books for children of pre-school age. These books cover basic skills and are used by schools throughout Zimbabwe. Each book has been illustrated by a different artist.

Doris is the author of the new book *Silent Laborers*, just released (in English) in Zimbabwe. The book is a collection of African women's stories, particularly those who have worked for the church with little public recognition.

Doris and Jethro were married in 1979. Jethro, too, has spent many years in teaching school (high school, in his case). And his administrative skills were tapped for five years as headmaster of a high school. He has especially enjoyed teaching history; since independence, the history courses include much more local African history and less of the European curriculum.

Jethro currently serves as Country Representative for Mennonite Central Committee in his native country. Mostly the MCC personnel coming to Zimbabwe from North America were teachers. But because of the severe drought in Zimbabwe in 1992, enrollment in the schools has dropped and there is a surplus of teachers. Consequently, Jethro has no MCC volunteers to supervise currently, but he is kept busy helping to coordinate programs with other MCC Country reps throughout southern Africa.

Jethro emphasizes the needs in health care, and because the Brethren in Christ churches in Zimbabwe sponsor three hospitals and clinics, he knows of the need for doctors in remote areas. Perhaps MCC volunteers from North America



Doris Dube



Jethro Dube

can help.

Being deeply involved in his own church and society, Jethro has experienced a variety of emotions in working for a North American agency in his native Zimbabwe. "It can be very frustrating," he admits. "But I've been very much challenged. I think it has helped me to understand myself better. I think I am a more sensitive person now—MCC's

sensitivity to persons less fortunate has touched me."

Jethro also serves as education secretary for the Brethren in Christ churches in Zimbabwe. His denomination operates six schools, and he is responsible to relate to the government's Ministry of Education, acting on behalf of the church on issues between the schools, the churches, and the government.

Doris' grandfather was a teacher, and both of their fathers were involved in agricultural extension work before independence. Jethro grew up in the country and began teaching in a church school there. When he came to the city to teach in high school, he met Doris who was working at the Brethren in Christ offices.

The two of them work together more than ever these days, both in MCC-related projects and in writing assignments. Jethro flashes that infectious smile. "We need each other," he says.

What about the future of the church?

"There's a place for all of us if we can find where we fit in," Doris says. "Each woman can find something to do without being ordained as a pastor."

The church has a very large number of young people. The Dubes hope the young people will stay. And if they do, the church will experience very rapid growth.

But there's a struggle between the younger generation and the older over leadership and worship style.

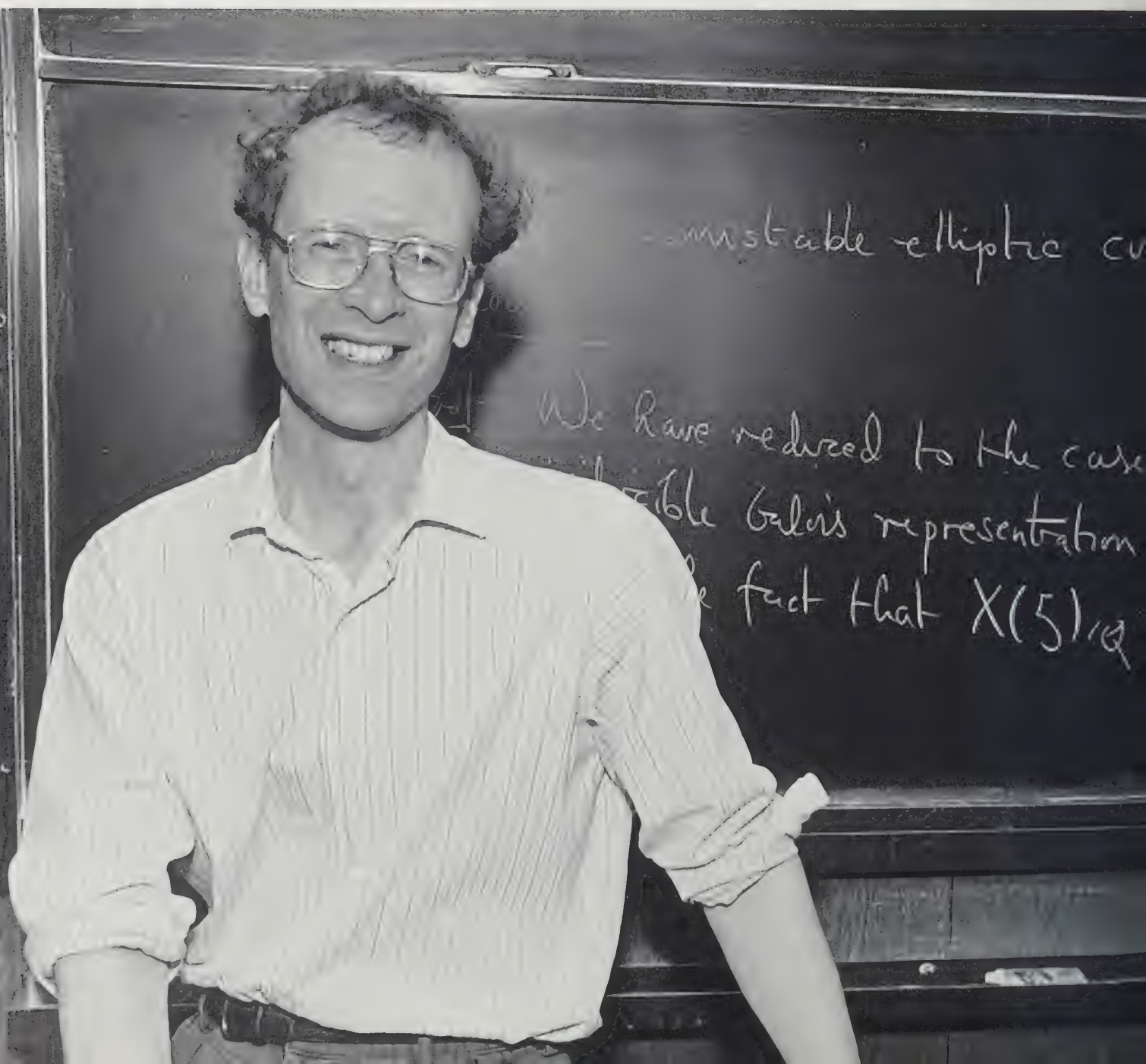
"The Brethren in Christ have a quiet worship style," Doris notes. But the charismatic movement which has swept across Africa has created a split in their church, with the young people mostly preferring a more enthusiastic approach to worship. The young people are also interested in the work of the Holy Spirit, a subject which wasn't discussed much in the past. The Dubes see a bit of a power struggle between the generations and feel pulled both ways.

Doris and Jethro, parents, educators, writers—and troubled leaders in mid-life who see more hope than gloom—a gift to their own churches and to the fellowships around the world. —MG



# His Feat of Math Has World in Awe

by Art Carey





Princeton University wears many faces, but essentially there are two: One is the face of F. Scott Fitzgerald. This is the Princeton of letters, of spires and gargoyles, romantic egotists and eating clubs, raccoon coats and football games, and natty prep-school dilettantes in white bucks and orange-and-black bow ties.

The other is the face of Albert Einstein. This is the Princeton of numbers, of quarks and equations, brilliant physicists and mathematicians, bold discoverer of new realms of thought, frizzy-haired wonks who exist on a rarefied plane of theory and abstraction, shuttling between the university's starkly modern math-physics complex and the homier Institute for

Advanced Study, an institutionally separate but synergistic egghead incubator that borders an enchanted forest where latter-day laputans, brows knit in ethereal cerebration, trod the verdant paths in telltale leather sandals and dark socks, hearing the music of the spheres and tinkering with the mechanics of the universe.

Today, the Princeton of Einstein, the Princeton of numbers, has a new prince. His name is Andrew Wiles, a 40-year-old professor of mathematics, who has staked a claim to immortality by apparently solving one of his profession's toughest and hoariest brain-teasers, something called Fermat's Last Theorem (or FLT for short).

Chances are you couldn't care less. But to mathematicians and others who make their living toying with numbers, Wiles' achievement is phenomenal. In late June, when Wiles quietly revealed, at the end of a three-part lecture at the Isaac Newton Institute in Cambridge, England, that he had solved this age old puzzle, fellow mathematicians were ecstatic. "The mathematical result of the century," exclaimed the Institute. "There is a sort of euphoria," exulted Princeton math department chairman Simon Kochen. "Euphoria because we lived to see this."

\* \* \*

FLT takes its name from Pierre de Fermat, a French jurist who dabbled in math as a hobby but who nevertheless enjoyed as big a rep in the 17th century as Rene Descartes. In 1637, Fermat scribbled the theorem in Latin in the margin of his copy of an edition of the work of Diophantus, an ancient Greek mathematician. He added teasingly: "I have found a truly wonderful proof which this margin is too narrow to contain."

Was Fermat just blowing hot air? No one will ever know. He died 28 years later without recording his brainstorm. For more than 350 years, the finest minds in mathematics struggled to provide the proof that Fermat claimed to have devised—a proof that was so devilishly difficult because it meant proving a *negative*, that is, ruling out an infinity of possibilities. Prizes were offered, and there were numerous close calls and false alarms. In recent years, with the advent of computers, FLT was shown to be *probably* valid in millions of cases—but no one had furnished a

flawless and persuasive demonstration that FLT was an absolute rule of nature.

So what is FLT?

The good news: Even if you can't balance your checkbook, you can understand FLT.

The bad news: Only about one-tenth of one percent of the world's best math brains can follow Wiles' 200-page FLT proof. Those who can, however, aver that it's "beautiful," "elegant," "convincing," "very tight and very solid."

Part of FLT's charm is that the theorem itself is so simple. Now, pay attention, because there will be no review and you may be quizzed later.

Whole numbers are the numbers we count with: 1, 2, 3, 4, 5. It's possible to find two whole numbers that when multiplied by themselves and added will equal a third whole number multiplied by itself. For example,  $9 + 16 = 25$ . Another way to write that is 3 squared (that is, 3 multiplied by itself) plus 4 squared equals 5 squared. A mathematician would express the general equation like this:  $x^2 + y^2 = z^2$ . (The small elevated 2 is called an exponent and signifies how many times the number is multiplied by itself.)

So far so good. No high math here, just ancient stuff, a variation of what Pythagoras taught us about triangles. (The square of the hypotenuse in a right triangle is equal to the sum of the squares of the other two sides.)

Fermat theorized that if you did more than square the whole numbers in the above simple equations (that is, if you cubed them or multiplied them by themselves any number of times more than once), you could never find whole numbers to make the equation work. Put another way, no whole numbers will fit the equation when those high-flying little exponents are greater than two.

Plausible idea, Pierre, but where's the proof?

Fast forward to Wiles.

\* \* \*

Wiles' office is on the eighth floor of an ivory tower constructed of drab concrete. It is called Fine Hall, and its denizens are given to such sports as being able to recite the fraction of pi to a thousand decimal places and calculating the day of the week of any date in history in a matter of seconds—without aid of pencil or computer. The office is spacious and unadorned. Utilitarian

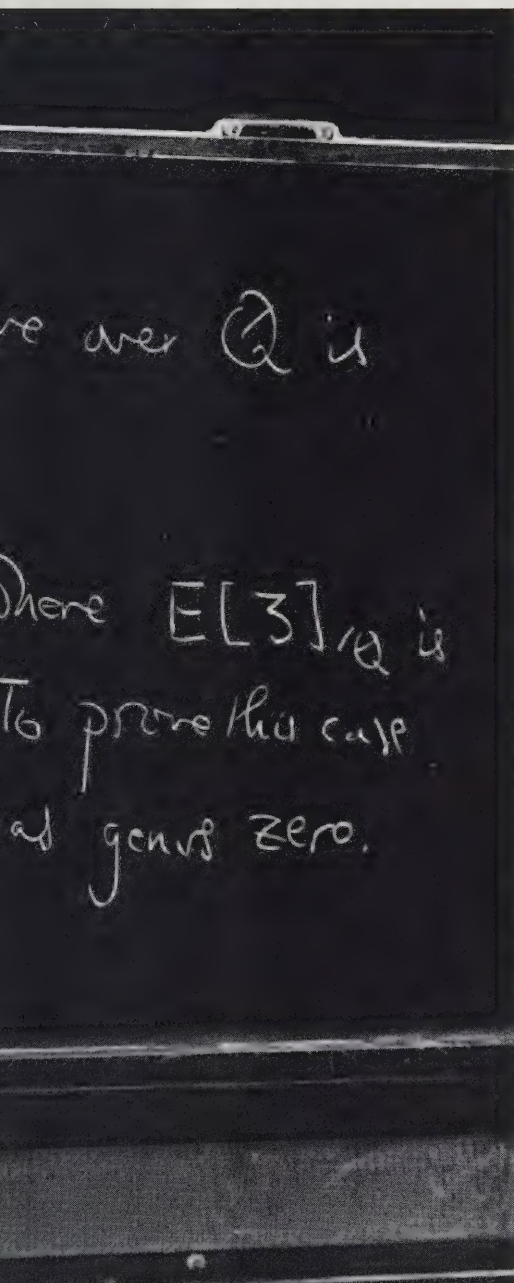


Photo by Denise Applewhite & Princeton University, 1993



track shelving is loaded with books and monographs, every horizontal surface is piled high with papers. The most appealing visual feature is the view from the large plate glass windows of the Princeton countryside.

Wiles rises to greet a visitor with diffident hesitancy. He is a somatic cousin of Woody Allen, ectomorphically slender with a thatch of unruly auburn hair that refuses to be governed by a part. He is wearing a striped, long-sleeved, button-down shirt with the collar open and slate-gray slightly wrinkled slacks that are proud to be just functional. His feet are shod with the official footwear of the Institute for Advanced Study: leather sandals with black socks.

His eyes, behind silver-rimmed spectacles, are at once assaying and slightly pained. He is obviously an intensely shy and private man who seems to regard just one more interruptive encounter with a mathematically ignorant representative of the news media with about as much relish as having his molars pulled without anesthesia. He smiles sweetly and bemusedly. "Ah, another earthling," you imagine him thinking. "Another sublunary dullard come to fritter away the afternoon with trivial questions." Nevertheless, he is thoroughly polite and considerate. He is, after all, British, born and reared in Cambridge, the son of an Oxford theologian and divinity professor. Nice coincidence: father and son both pondering timeless questions and seeking ultimate answers, though journeying down different intellectual paths. "I don't think he would see it as so different," Wiles says softly, referring to his father and the relationship between theology and mathematics.

Wiles, who specializes in something called number theory, became aware that he might have a talent for figures when he was about 8 or 9. "I began thinking about the mathematics being taught in school, not just specific problems, but actually looking for the underlying mathematical principles in a really childish way, in a very naive way. I enjoyed thinking about the properties of triangles or polyhedra." When he was 10, he became interested in FLT and borrowed a book about it and the great Fermat from the library.

He was fascinated by FLT throughout his years of higher education at Oxford

and Cambridge, and later while teaching and doing research in Bonn and Paris, and at Cambridge and Harvard and the Institute for Advanced Study. But he was hardly obsessed by it, and not the sort who was conceited enough to undertake the problem without some reasonable assurance of success.

"You have to understand that Fermat's Last Theorem, for a professional mathematician, wouldn't have seemed a very sensible thing to work on," says Wiles. "The main reason is that it didn't have any known consequences. The second reason is that one could have envisaged a solution that would have attracted a lot of popular attention but wouldn't have much significance within math itself."

## At Wiles' exalted level, science and religion often converge, and mathematics approaches art.

Wiles' attitude toward FLT changed dramatically about seven years ago when he learned that Kenneth Ribet, of the University of California at Berkeley, had proved a connection between FLT and something called the Taniyama-Shimura-Weil Conjecture (hereafter referred to as "the Conjecture"). The Conjecture takes its name from the late Japanese mathematician Yutaka Taniyama, who proposed a theory about mathematical objects called elliptic curves, which roughly resemble a cross section of the surface of a doughnut. The idea was refined by Wiles' Princeton colleague

Goro Shimura, but it was still little known until Andre Weil of the Institute for Advanced Study brought it to the attention of mathematicians worldwide.

When Wiles realized that FLT was a consequence of the Conjecture, he became convinced of two things: (1) the riddle could be unraveled, and (2) unraveling it would be worthwhile. "The Conjecture is something of critical importance to mathematics, so what Ribet's work did was take Fermat's Last Theorem, which has this tremendous symbolic appeal, and change it to something with real mathematical significance.

"The Conjecture was an enormous roadblock. It represented a lot of uncharted territory where you think you know what's going on but are unable to enter. For the last 30 years, we've been peeking over the gate, but we couldn't really prove things in this new dimension. Now people can see; now we have access to it. We really can apprehend these problems that previously we seemed to have no key to at all."

For seven years, Wiles devoted most of his mathematical energy to solving FLT. "I didn't think about any other hard problems. I didn't write many articles and go off to conferences. If you spread yourself out, you couldn't achieve something as hard as this. I told very few people—only my wife [Nada, a biologist by training] and a couple of very close friends. There is a terrible perception to working on a problem like Fermat's Last Theorem. If people knew, you would get more attention than you would want. I wanted to be left in peace to think about it as long as it took.

"I knew it would take a long time, and partly because it would take a long time, I was not working on it 14 hours a day. I had a life. If one worked on it fanatically the whole time, one would quickly despair. Nevertheless, one thinks about it continuously. You go to sleep and wake up thinking about it. Once you have a new idea, there's always something that doesn't quite work out and that you're wrestling with, and it is so absorbing that you can't let go."

Wiles usually toiled on the problem in the morning at home. In recent years, that meant spending four or five hours in a quiet sanctuary on the third floor of his Tudor-style house in Princeton. Often,



the mind-soothing music of Bach, played on a piano by his wife, would drift up from two floors below. To relax, he sometimes jogged or swam, but mainly he diverted himself by playing with his daughters, Clare, 3, and Kate, 1½. “It was the best possible change of scene. Small children can’t talk about math. They just want plenty of attention.”

The first breakthrough occurred about two years ago when Wiles was able to prove some cases of the Conjecture and realized the technique would lead to solving FLT. He’d already reduced it to a problem that seemed within reach, and after another year’s work, only one special case stood between Wiles and a solution. Wiles had a strategy but it was “cumbersome” and “convoluted” and proving it might require another couple years’ work. Then, in early May, inspiration struck. “I was sitting at my desk at home reading a paper that contained a construction I should have been aware of, a key idea in use for 80 or 90 years. Maybe this could be a way to do this, I thought. I spent another four or five hours working on it to convince myself that I wasn’t missing something.”

Wiles’ reaction when he realized he’d cracked the nut? “Jubilance and relief.” Before uncorking the champagne, however, Wiles asked a few trusted colleagues to check his logic. “When you work for such a long time on your own, you can easily convince yourself of things that aren’t true.” He presented the proof in Cambridge with no advance billing or fanfare. (“One wants to be very careful in pressing such claims,” explains Wiles.) His three-part lecture bore the unprepossessing title “Modular Forms, Elliptic Curves and Galois Representations.”

By the second lecture, however, his drift was clear. People began buzzing, and more mathematicians began showing up. On the third day, he had spoken for more than 2½ hours and covered the four blackboards in the lecture theater several times. Then he turned to one and wrote a few lines of algebraic script. “I will stop here,” said Wiles. It took a few moments for the magnitude of Wiles’ accomplishment to sink in. Then the audience burst into loud applause.

It’s impossible to summarize Wiles’ proof, and only the most elite mathematicians can grasp it. (“It’s

complicated when you first see it,” Wiles admits, “but as is the case with many theories and problems, once you’re used to the ideas, it seems much simpler.”) In other words, there is zero hope for liberal-arts types who have trouble mastering their zip codes. (“A mathematical expert might be more disturbed by the gulf than you are,” Wiles offers, consolingly.)

Nevertheless, the general idea behind the proof was to associate an elliptic curve with an equation of FLT. If the theorem was false and there were indeed solutions to the Fermat equations, the result would be a curve of peculiar properties. In a nutshell, Wiles proved that such a curve could not exist. (If you

“I knew  
it  
would take  
a long time,  
and partly because  
it  
would take  
a long time,  
I  
was not  
working on it  
14 hours a day.  
I had a life.”

think this is recondite stuff, just be glad you’re not reading about such other cutting-edge mathematical issues as “the rigidity of K-cohomology” or “the f-ness of the image of the Abel-Jacobi map.”)

Wiles knew his achievement would shake the math world, but he was surprised by the response among the unnumbered. “It’s been more than I expected and more sustained than I expected.” He’s reluctant to celebrate his triumph until the proof’s been published in a respected mathematics journal and “checked by all the referees and they’re happy about it.” That could take as long as a year. And then? “I’ll celebrate by winding down,” says Wiles.

Meanwhile, he is besieged by all this media static and hullabaloo, so foreign to the astral planes on which he normally resides, so unpleasant for a man so bashful. He submits to it with patience and kindness, his modesty gloriously intact.

Could Fermat really have concocted a simpler, more elegant proof? Wiles doubts it. “I think it’s unlikely because he was usually eager to broadcast that he’d solved problems, and this is something he would have been very proud to have solved. If there is a simple proof, in some sense it would show us all up to be rather slow. If, in fact, proving Fermat’s Last Theorem requires all this modern mathematics, however, it shows the power of what we’ve been developing.”

He flatly rejects the suggestion that he’s a genius. “No, I don’t think of myself that way. I’m very aware of the fact that many of my colleagues are more mathematically talented. I am slower to understand new ideas, to absorb new information, but creativity in mathematics requires other talents, certain qualities of character such as obstinacy or concentration or a certain kind of obsessiveness. Some people have an immense talent for mathematics without having the ability to focus on something for long periods, to endure the solitude, to go away and hibernate on a problem.”

Einstein once observed that “God may be subtle, but He is not malicious.” The universe is governed by definite rules that eventually become apparent to those with the courage and persistence to probe what seem like unfathomable mysteries. At Wiles’ exalted level, science and religion often converge, and mathematics approaches art; Wiles is closer to a composer than an accountant. “It’s certainly very creative,” says Wiles, “but there’s one problem with the analogy: Mathematicians feel they’re discovering things that are already there. I’m not sure a composer would think that.

“Our methods are personal and in some sense not perfect, whereas the things we’re discovering, the theorems themselves, we feel we’ve discovered what nature has known all along.”

Reprinted with permission from *The Philadelphia Inquirer*, August 12, 1993.



# Reconciliation with Creation: New Urgency, New Resources, New Hope

by Leon W. Good and Elaine W. Good

"In the beginning God created the heavens and the earth." With this simple declaration the Scriptures begin the story of God's work in the world. The creation account that follows shows us the orderly, creative work of the Lord in the universe. And at its completion we are told that this Lord Almighty, Creator of heaven and earth, pronounced his work very good.

This stands in stark contrast to the several creation accounts circulating in the Fertile Crescent of Abraham's day. From Ur comes the story of warring gods, with the victor banishing the loser to live on earth as punishment. But we believe a loving, caring God made all that is, as a reflection of his very nature.

Jesus himself speaks of God's care for the creation: "Look at the birds of the air . . . See how the lilies of the field grow."

The mandate for our first parents was to "work it and take care of it." And so the Creator God entrusted his good, creative work to humankind, to us who are made in his image and who have the very breath of life in us.

But the story goes on. Our first parents rebelled and disobeyed the Creator. The harmony and beauty were marred. The rest of Scripture recounts God's efforts at bringing us into reconciliation with himself.

In Romans Paul suggests that creation is waiting for humanity to be redeemed so that harmony can be restored. (See Romans 8:19-23.) And to the believers at Colossae he writes in a similar vein. (See Colossians 1:15-20.)

God's work of reconciliation through Jesus is focused mainly on humanity—on us because we are the ones who transgressed. But reconciliation is also for the whole of creation. By implication, those who have been reconciled to God recognize the even larger scope of God's intention to have the whole universe reconciled.

In order to do this we must:

- Recognize attitudes of disharmony.
- Understand the created order.
- Adopt attitudes and actions of reconciliation.

## Attitudes that Perpetuate Disharmony in Creation

In the winter just past, many people living on the East Coast experienced the snowstorm of their lives. As lovers of snow, we spent much of that blizzard weekend watching the storm from inside our east-facing front window. We saw something of the majesty of our Creator God in the fury of the storm. We are also aware that at such times it is not difficult to see nature as an enemy, a force to struggle against and conquer; humankind against nature.

But should we not instead think of *cooperating* with nature? Of learning its secrets so we can better understand? George Washington Carver used to pray, "Lord show the inner secrets of the peanut so that I may benefit my people." We teach our children to understand our machines—to know their purposes, their limitations, and their dangers. Cars and



computers, when correctly used, bring us many benefits. Can we not view creation in the same way? Instead of humanity *against* nature, it can be humans *along with* nature.

Some persons are concerned that cozying up to nature will result in worshipping nature. It is a temptation to beware of. Scripture says that creation reflects the divine purpose and plan but is not in and of itself divine. So we must always seek to worship the Creator rather than the creature.

On the other hand are those Christians who show a disregard for creation that borders on contempt. They often cite Peter's prediction of a fiery end to the earth on the Day of the Lord. Therefore, they contend, since we live in a disposable world, why not use it up? Why should we take pains to save or take care of it when it is doomed for destruction anyway?

These three attitudes prevent us from entering into God's intent of reconciling the whole universe:

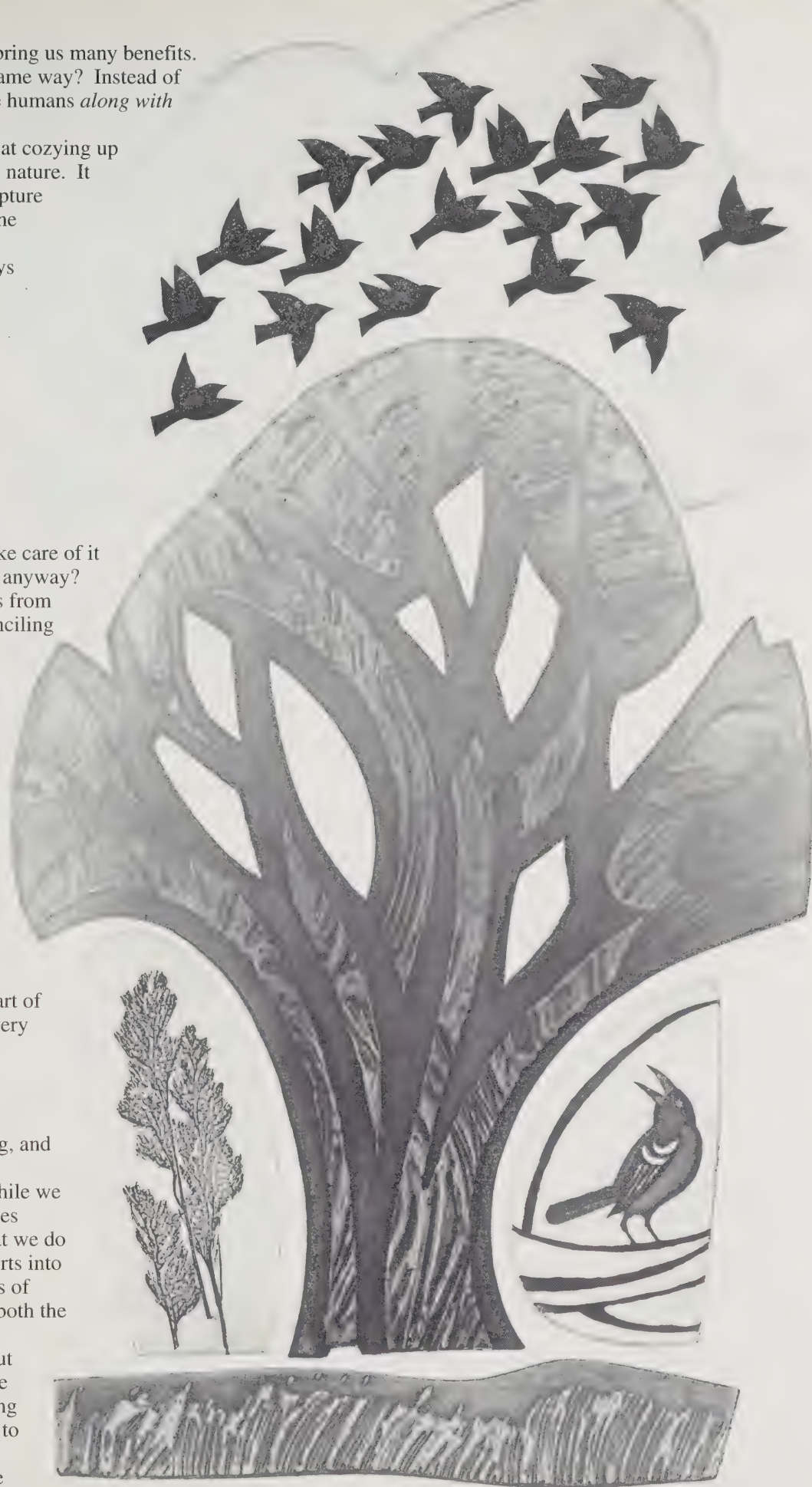
- Humankind against nature.
- Nature is God.
- Nature is doomed.

## Understanding the Created Order

It is not enough to recognize destructive attitudes. We need to understand the natural order, and not only for its exquisite patterns of form and function, but because we ourselves are of the earth. We are made from the dust—the elements—of the earth. We are part of the natural order—subject to the very laws that govern the universe.

The natural laws of sowing and reaping are often highlighted in Scripture. The great advances of medicine, horticulture, engineering, and meteorology are based on an understanding of natural laws. While we have learned a lot about what makes nature work, there is still more that we do not understand. If we put our efforts into unlocking even more of the secrets of creation, we could better care for both the creation and ourselves.

There is no promise of a bail-out if we trash the earth. Parents come to the rescue of their procrastinating children. Governments guarantee to make up for the bad judgments of our bankers and investors. But the



"Migration," etching by Allan Eitzen



There is no such place as "away."  
We throw things in wastebaskets,  
but we all know very well  
that those things cannot stay there.

Creator extends no such policy to us. If we overgraze, the desert moves in. When we spread too much manure on the land, the waters of our wells and our bays and oceans become polluted. When the last passenger pigeon died—that was it.

These three understandings will help us be the stewards and caretakers of creation we have been instructed to be:

- We are the earth.
- Natural laws are in force.
- There are no bail-outs.

### **"Reconciled" with Creation**

We need to adopt attitudes and actions that foster reconciliation with creation. Humanity's original instruction to "Be fruitful and increase in number, fill the earth and subdue it . . . work and care for it" is still in force. We have done better with the first instruction than with the last. The human population continues to grow exponentially. Meanwhile, the health of the earth itself is middling to poor. And we live in a world dominated by technology and information—often cut off from the groanings of the earth.

We suggest three Groanings that need to be addressed by reconciled persons.

There is no such place as "away." We throw things in wastebaskets and trash bins daily, but we all know very well that those things cannot stay there. Every time we empty something as simple as a tube of toothpaste, that empty tube has to go somewhere. Would we be more likely to use baking soda as a dentifrice if we had to face all the empty tubes of toothpaste for which we are responsible, every time we had a new one to add to the trash heap? Would we be more careful about bringing packaging home from the supermarket if we were personally responsible to properly dispose of it? We believe that the answer is yes, and that we should be taking that responsibility seriously. We may be living in a society where disposable things are readily available, but that does not make using them necessary or right.

Almost all of life exists in the thin layer of earth we call topsoil. As the human population grows, and as more people clamor for an adequate diet, the demands for food crops intensify. Topsoil is not quickly made, but it can be quickly lost. Especially in the springtime, gardeners and farmers are restless for the feel and smell of the soil. Are our efforts at raising crops highlighted by care? As we work with weeds and pests and adverse weather, can we remember that we

are, first and foremost, caring for the earth?

We need to use practices that protect and enhance the life-giving qualities of the soil. We need to avoid erosion—by carefully planned actions. Sometimes we need to invest money to protect the soil. We are not in control of rainstorms and drought. We hold the topsoil, not by being lucky, but by careful practices. Topsoil is in danger around the world. Many of us pride ourselves in our heritage as farmers—careful farmers who know how to get the earth to yield its bounty, generation after generation. Let us not allow modernization and escalating costs to cause us to swerve from good conservation practices

One more Groaning of the earth—pollution. We are adding many new synthetic substances to the air, soil, and water. We do not do this deliberately to poison the soil. But we do it because it is convenient, cheaper, or fashionable. Most of the chemicals we apply to our lawns and farms were unknown when we were children; it has not been possible to do long-term studies on their effects. Furthermore, we hear a lot of grumbling about not being allowed to do as we want. Admittedly, regulations too often are cumbersome and even unreasonable. Yet, should not reconciling Christians lead the way in making sure that the things we spray, spread, and exhaust are indeed harmless in the long run?

So let us demonstrate our caring for the earth by:

- Avoiding throw-always.
- Avoiding erosion.
- Not contributing to pollution.

We celebrate the goodness of God as seen in the creation. We acknowledge that caretaking demands effort and creativity from us.

We take up the work of reconciliation with creation, energized by new urgency, new resources, and new hope. We are co-workers with our Creator God. We commend Psalms 8, 19, 104, and 148 for your reflection. Let us commit ourselves to recognize attitudes of disharmony, to understand the created order, and to adopt attitudes and actions of reconciliation.

*Leon and Elaine Good farm and teach near Lancaster, Pennsylvania. They are the parents of four children.*





# Jazzing Up the Mennonite Musical Tradition

by Melanie A. Zuercher

**V**ern Rempel, a Mennonite pastor in Lancaster, Pennsylvania, is also a jazz pianist who freely shares that gift during worship.

What's a Mennonite pastor doing playing "bar music" in a church setting?

Before you try to answer that, remember that the version of "A Mighty Fortress Is Our God" familiar to most Mennonites is set to an adaptation of a German drinking song.

(Did you also know that, according to another piano-playing preacher, Methodist Eugene Lowry, jazz was born not on Bourbon Street but in church—more specifically, black churches in the American South?)

Vern Rempel grew up in a Mennonite home in western Kansas and in east central Colorado. After years of piano lessons, he started picking out boogie-woogie by ear in

junior high (boogie-woogie is a chord-based way of playing the bass line with a driving, percussive beat). A sensitive piano teacher gave him a book with basic blues and boogie-woogie and rudimentary chord progressions for both. "I ate it up like a wild man," says Rempel.

Through high school, and then college at Hesston and Goshen, Rempel was part of various student music groups. The music he played was what he calls "popular dance music" in high school, and bluegrass in college. He "kept improvising occasionally with boogie-woogie and blues."

A turning point in Rempel's choice of musical styles happened when he was a student at Associated Mennonite Biblical Seminaries in Elkhart, Indiana. One weekend, he and his wife, Marilyn, visited the congregation in which she grew up, a mission church in Detroit called Peace Community Church.

"The organist at that church, an

African-American," Rempel remembers, "played 'Power in the Blood' with a boogie-woogie bass. That was when I began to realize the power and possibility of taking gospel music and putting it into a jazz idiom."

Rempel began experimenting with just that, so-called "sacred" music set to an entirely new rhythm, while still at seminary. Other people began to hear him and to ask him to play in public.

"I played 'When the Saints Go Marching In' for the recessional at my seminary graduation in 1986," he recounts. In the fall of that year the fledgling Community Mennonite Church of Lancaster (CMCL) called Rempel to be its first pastor. Church members knew about Rempel's piano talents and, from the first, asked him to play in church.

At first he did solos for preludes and offertories. As time went on, he discovered others in the congregation with musical gifts for playing jazz.

Grant Huddle has played drums



professionally since the late '70s, both studio and live work. With responsibilities for a wife and three young children, he also has a "day job"—doing plastics extrusion for a factory in Manheim, Pennsylvania.

In addition to Rempel and Huddle, the band in its current incarnation includes Scott Rittenhouse on lead (electric) guitar, Robert Buchan on bass, Pat Kuhn on flute and tenor sax, and Daryl Snider on soprano sax. The band has changed several times during its existence, sometimes with members dropping out for a while, other times with "guest artists" joining in on special occasions.

"This group is for anyone interested in playing (or singing) jazz improvisation, who is a regular attendee of CMCL," says Rempel. "We try to be real clear that it's open, not bound to the same band members all the time. At the same time, it's an activity of the church, so it's for people who are committed to CMCL."

Like Huddle, the other regular band members have day jobs: Rittenhouse (also married with three children) works on the line for a large printing firm; Buchan is an architect in a nearby small town; Kuhn is a maintenance worker for a downtown business; Snider drives a truck for the food wholesaling company of a CMCL member.

And, like Huddle, several band members make music outside of work and the CMCL jazz group. Rittenhouse plays guitar in a three-man rock/fusion band. Kuhn plays sax and flute in a reggae band, which does all original music written by band members, and he performs on 6- and 12-string guitars and does vocals for his own rock-and-roll band. Snider plays "a funky rock-jazz combination" with another group. All the groups perform regularly in the Lancaster area.

Even with their busy lives and other

musical involvements, CMCL Jazz Band members appreciate the opportunities provided by this particular band. An important one is the social aspect.

Robert Buchan moved to Lancaster from England in 1990 after his marriage to a Lancaster County native. Buchan, who has been involved with various Christian musical groups since

**"This band  
represents  
an alternative  
musical mode.  
It  
doesn't represent  
Mennonite tradition.  
It's creating  
a new  
one."**

age 19, says, "It's important to have friends to share music with, particularly as part of getting to feel at home in a new country and a new church."

Pat Kuhn was "raised Roman Catholic, then followed a guru, then was a guy with no religion for a while." He started coming to CMCL just after, as he puts it, "accepting Christ into my life and realizing that every musician I knew was into drugs, alcohol, and definitely not God."

"I went to CMCL not knowing anybody," he continues, "and then got involved in the band. My flute gives me a kind of springboard for talking to people."

"I enjoy the music, and I enjoy the people," adds Daryl Snider.

Its members also like the low-key nature of the band. "It's very relaxed—you don't have to play everything perfectly," says Snider.

"We do this for fun, not for profit," adds Huddle. (However, as the band's reputation expands, they are found more and more on the "Mennonite banquet circuit," as Vern Rempel terms it, which means a little bit of financial return.)

At the same time, the CMCL Jazz Band provides some musical challenge to these serious musicians. "Because we're not a 'professional band,' the expectations may be lower," says Huddle. "Sometimes that means audiences are pleasantly surprised! We still have a responsibility to listeners to do our best and keep improving, and the practice provides a necessary discipline."

The band also performs a lot of original music, written or arranged, or both, by band members. "We all have different preferences but everyone is open to each other's music," says Scott Rittenhouse. "I can come in with a new song and they'll all say, 'Well, let's hear it!' It's exciting to hear my music played by all these different instruments." Two of Rittenhouse's compositions are in the band's regular repertoire.

And finally, the band is important because it's a recognized and widely welcomed part of church life. "People at CMCL like to have fun," says Snider. "I think the band reflects that."

"Everyone has music they like the best or that they're most comfortable with," adds Rittenhouse. "But all music's an expression of experiences or feelings. It's a challenge to play music of all styles that people find uplifting and moving."

"This band represents an alternative musical mode," says Huddle. "It doesn't represent Mennonite tradition. It's creating a new one."



"I find both the group and the music to be exceedingly celebrative," Vern Rempel remarks. "We've done all-music worship services [at CMCL, Landisville (Pa.) Mennonite, Hyattsville (Md.) Mennonite, the Allegheny Conference Pastors Retreat, and University Mennonite in State College (Pa.)], and everywhere we've gone, I've always felt like people were on the verge of dancing. People come up afterward and say, 'You know, I just wish I'd gotten up and danced.'"

"I think people should dance," he continues. "It's a very important physical expression of joy. It's superior to eating, the typical Mennonite expression—it's aerobic, it's good for you, it doesn't harden your arteries."

Rempel reflects on yet another quality of music. "In the moment of making music or responding to it, it doesn't matter who you are. There's this element of grace. I read once about a church that had a ministry to the homeless. Once a week the church opened its doors and had line dancing. Homeless people came and danced with everyone else, and in that activity, it didn't matter whether someone was homeless or not—everyone was the same."

Jazz and blues, says Methodist pastor Eugene Lowry, were born out of that same kind of juxtaposition of pain and grace. Jazz originated in black churches, congregations of people who had been forcibly taken from their African homelands, and congregations of their descendants.

"In Africa, to live meant to make music. Everything was tied to music," Lowry once stated in a speech. "So in church, people began to clap their hands and tap their feet in rhythm with the Word of God. The preacher, following the Hebrew tradition (just

look at the Psalms), would repeat phrases or sentences over and over and the congregation would respond. So there you had call and response, and if you listen to jazz and blues today, you hear that call and response.

"How can we say jazz and blues are not 'sacred' music!" Lowry continued. "There's no such thing as intrinsically sacred music—it's made sacred by its context.

"Moments of most intense creativity are those moments closest to chaos, closest to the edge, and that was certainly the

case for people taken from their ancestral homes and made to be slaves. You don't go for help to someone who knows no trouble; you go to someone who has scars, too, and that's what's reflected in this music.

"You put this pain and grace together and you also have hope: the balm of Gilead, the liberator Moses.

That's where jazz comes from."

Or perhaps it's as Scott Rittenhouse put it. "I daydream at work about winning the lottery, so that I could spend the rest of my life just making music, not having to worry about the money needed to support a family. But then I think, music is about living life and going through hard times. The music's better when the times are harder."

And so the CMCL Jazz Band continues to take its messages about hard times and about celebration further afield into the Mennonite church.

Grant Huddle describes playing recently at Lancaster Mennonite High School: "Here was a roomful of kids hungry to hear this music in a grassroots group, played by 'their own people.' It was great!" The Mennonite musical tradition is definitely expanding.

*Melanie Zuercher is a freelance writer, currently a student at Associated Mennonite Biblical Seminary, Elkhart, Indiana.*

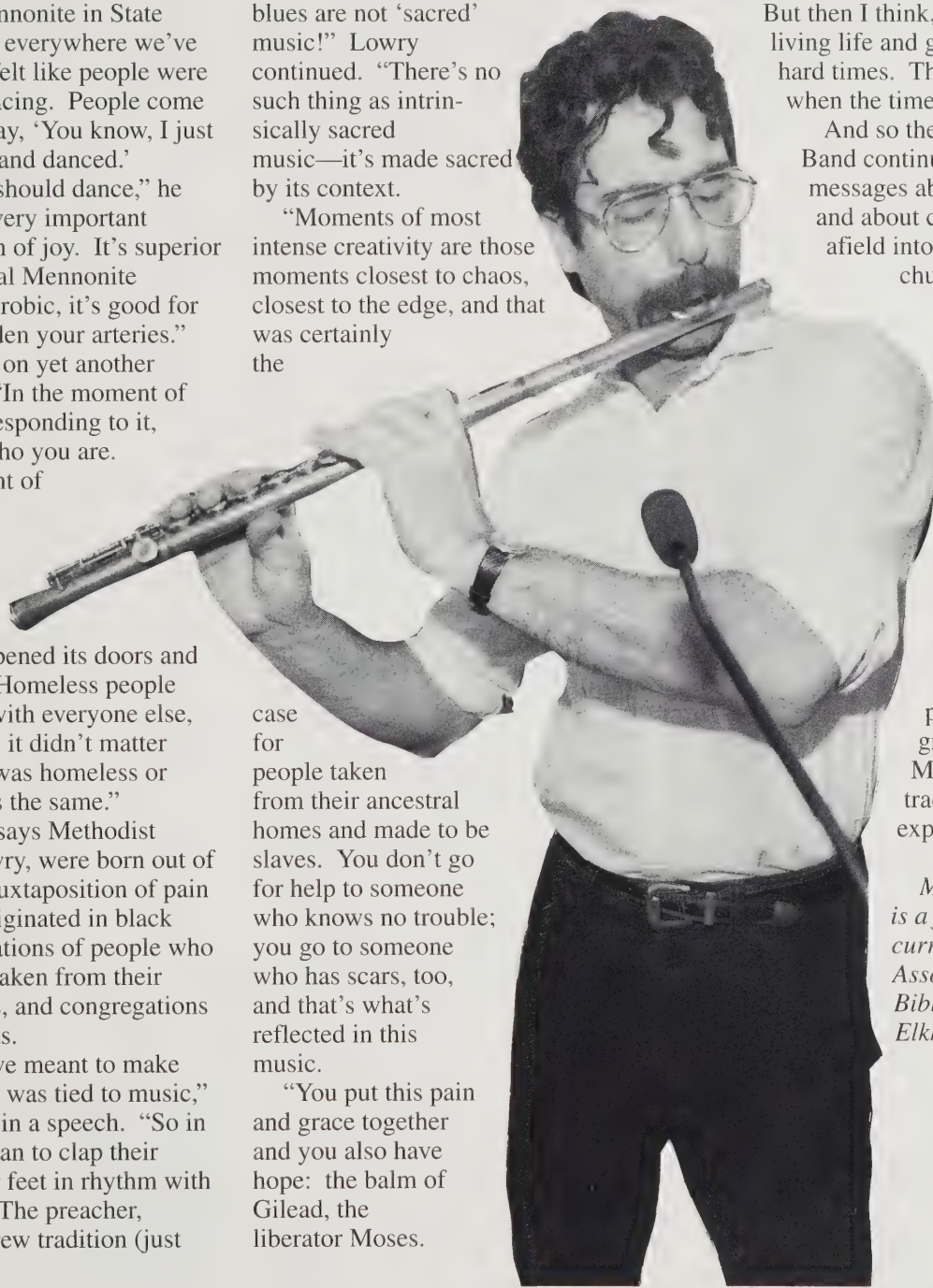


Photo by Paul Brubaker



## MUSEUMS

## Indiana

**Menno-Hof**, SR 5 South, Shippshewana (219-768-4117). Mon.-Sat. 10 a.m.-5 p.m. Closed Sundays. Admission: donation. Interpretation center. Displays and activities about early Anabaptists and present-day Mennonite and Amish groups.

**Mennonite Historical Library**, Good Library 3rd Floor, Goshen College, Goshen (219-535-7418). Mon.-Fri. 8-12, 1-5, Sat. 9-1. Closed Sundays, holidays, Saturdays during college vacations. Admission: free. Primarily for researchers in Mennonite history and genealogy; holdings also include rare and other unusual Mennonite-related books.

## Kansas

**Kauffman Museum**, Bethel College, N. Main & 27th, North Newton (316-283-1612). Tues.-Fri. 9:30-4:30, Sat.-Sun. 1:30-4:30; closed major holidays. Admission: adults \$2, children and youth 6-16 \$1, group rates available. Cultural, natural history of Central Plains with focus on Mennonites; restored 19th-century homesteader's cabin, farmstead with house, barn.

**Mennonite Heritage Museum**, Highway K-15 & Main, Goessel (316-367-8200). June-Aug.: Tues.-Sat. 9-5, Sun. 1-5; Sept.-Dec., Mar.-May: Tues.-Sat. 1-4. Admission: adults \$2, children 12 and under \$1, large groups please call ahead for appointment. Artifacts from early households, farms, schools, churches; restored historic buildings; Turkey Red Wheat Palace.

**Pioneer Adobe House Museum**, U.S. Highway 56 & Ash, Hillsboro (316-947-3775). Mar.-Dec.: Tues.-Sat. 9-12, 2-5, Sun. and holidays 2-5. Admission: free. Restored Dutch-German Mennonite immigrant adobe house, barn, shed; displays on adobe house culture 1847-1890, Turkey Red wheat, Hillsboro history.

**Warkentin House**, 211 E. First St., Newton (316-283-0136 or 283-7555). June-Aug.: Tues.-Sat. 1-4:30; Sept.-May: Fri.-Sun. 1-4:30. Admission: adults \$2. Sixteen-room Victorian home, built 1886 for Bernhard Warkentin, who was instrumental in bringing Turkey Red wheat, as well as Mennonite settlers, to Kansas from Russia.

continued on page 36

## A Mennonite Buffer State

by Peter J. Dyck

I can still see him, pacing up and down in his living room in Karlsruhe, Germany. As the wild dream in his head developed, he got more excited, gesticulating and talking louder. His wife, Paula, came in once, began to say, "Benjamin, I think . . ." but he waved her away. Occasionally he would stop in front of me, lower his voice, score another point, then resume his lecture as if he had a classroom full of students. Instead he had only one young man who was trying to figure out whether the professor was just senile or whether he had actually gone off the deep end.

The year was 1947 and Mennonite Central Committee had sent me to Germany to see what could be done for the Mennonite refugees who had fled Russia. Speaking to me, or rather lecturing me, was none other than Professor Benjamin H. Unruh, the person who had done so much to help Mennonites from Russia emigrate after World War I. In 1927 he had been there in Southampton, England, when my family passed through with hundreds of others on our way to Canada. He encouraged the weary travelers, he preached, he counseled, and he negotiated with governments. Later, when Canada would take no more immigrants, he persuaded German President von Hindenburg to let stranded emigrants in Moscow come to Germany. In the early 1930s these folks moved on to Paraguay. Professor Unruh was no lightweight. When he spoke, people listened.

I too listened. But all the while he was talking, I couldn't help thinking that if the dear brother wasn't crazy himself, his plan for resettling Mennonites was. It was sheer nonsense. Quite mad, really. But who was I, a young Canadian, to tell this seasoned leader of Mennonites, this negotiator with governments, what I thought of his plan.

Once more he stopped in front of me. "So that's it, Peter. You and I will go to the government in Bonn and lay out the plan before them," he said confidently, rubbing his hands in anticipation of accomplishing the unheard-of.

He continued, "The Mennonite refugees from Russia will be settled in a buffer state between east and west. That will enable them to live in community again, instead of being scattered all over Germany. Best of all, they will perform a function never before undertaken in 400

years of Mennonite history. They will be a buffer between nations always fighting each other. Instead of a bleak no-man's land with land mines, there will be a strip of land settled by a peaceful and productive people."

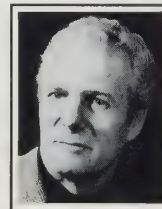
Professor Unruh beamed. Apparently he didn't realize how utterly impossible his plan was, nor that he had been quietly marginalized by those now directing the refugee work. The reasons for that were too painful to explain, and I was thankful that it was not my job to explain. That responsibility belonged to C.F. Klassen.

That was 45 years ago. Now German officials are talking about settling a vacated border area, "an area without infrastructure, Autobahn, business, and people." They talk of settling this area with . . . MENNONITES! "There are 20,000 Mennonites waiting to leave Russia," reported the German paper, *Die Welt*, "and there is plenty of room in the Altmark for them."

The projected plan calls for settling Mennonites on a strip of land five kilometers wide and 200 kilometers long in an area known as the Altmark, located where the border between East and West Germany used to be. The paper goes on to say that Hans Niessen, who is employed by MCC and German Mennonites to help the *Umsiedler* (resettlers) establish themselves in Germany, "visited the Altmark and welcomed the resettlement plan."

Professor Unruh died in 1959. I spoke at his funeral. What would he say today about Mennonites populating a buffer state—five kilometers wide and 200 kilometers long, to be exact! "And why not?" asks *Die Welt*. "It would be a first, a model. Start with groups of 50 to 100; there is lots of room in the Altmark and there are lots of Mennonites."

Professor Unruh, can you hear me? I am sorry.



*Peter J. Dyck has spent a rich life shuttling refugees to new homelands, overseeing relief programs, and telling wise and witty stories. He and his wife, Elfrieda, live in Akron, PA.*



- *Sophia* is a women's magazine published three times a year by a group of Mennonite Brethren (MB) women in Winnipeg, Manitoba. Published by **Ester Defehr** and edited by **Sarah Klassen**, *Sophia* provides a forum for women to talk to each other about their places in the family, the church, the workplace, and the world. While its primary focus is MB, the magazine hopes to be relevant to women and men both inside and outside MB circles.

- Pathway Publishers, Aylmer, Ontario, recently published a horse and buggy driver training workbook to be taught in Old Order Amish schools. *Learning to Drive Safely with a Horse and Buggy* includes quizzes, definitions, and a test at the end. The student book is a response to increasing concern within the Old Order community with highway accidents. Some have urged teachers to offer the course as soon as grade five and to repeat it every few years.

- Junior high groups struggling with societal pressures have a new resource available to them—*Fast Lane Bible Studies*, a Bible study series from Faith & Life Press, Newton, Kansas. The first study, *Challenging Racism*, was written by **Jody Miller Shearer**, Akron, Pennsylvania. A four-session study, it researches differences, barriers, white privileges, and systems of racism on a level easily understood and relevant to junior high students. Other topics in process include the Beatitudes (Spring 1994), living nonviolently (Summer 1994), The Lord's Prayer (Fall 1994), and understanding gangs (Spring 1995).

- *Called to Equip* by **Palmer Becker**, Mountain Lake, Minnesota is a detailed manual designed to help pastors recruit, train, and supervise a team of small group leaders for service in the church. Its companion volume *Called to Care* (reviewed in this issue) addresses the group leaders themselves, suggesting resources for guiding the particular dynamics of small group ministries. Published by Herald Press.

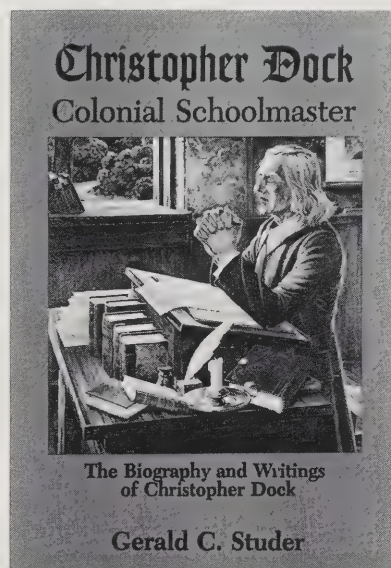
- "There are few things more exciting than walking beside a young person, watching as he or she takes on the surrounding world." **Steve Ropp** lives by these words and shares his ideas in *One on One: Making the Most of Your Mentoring Relationship*, a joint publication of Faith & Life Press, Newton, Kansas and Mennonite Publishing House,

Scottsdale, Pennsylvania. The spiral-bound manual contains practical ideas for mentors and coordinators who work at providing vital and growing youth ministries in their churches.

- Herald Press announces the revision and reissuing of four of its titles. **John M. Drescher's** *Doing What Comes Spiritually* is an updated version of his widely read study of the Holy Spirit, originally entitled *Spirit Fruit*.

A third edition of *An Introduction to Mennonite History: A Popular History of the Anabaptists and the Mennonites* by **Cornelius J. Dyck** has been published. This completely revised volume addresses many recent changes in Anabaptist-Mennonite experiences and historical understandings.

First published in 1967, *Christopher Dock, Colonial Schoolmaster* by **Gerald C. Studer** has been reissued in paperback. The book features Dock's biography, his "School Management" document, and other of his writings. Many illustrations bring this "wonderful Pennsylvania Dutchman" to life.



*A Life of Wholeness: Reflections on Abundant Living*, first published in 1983, has been revised by Ann Raber, wellness director of Mennonite Mutual Aid, Elkhart, Indiana. Designed as a study guide to lead readers through key aspects of "whole living," *A Life of Wholeness* addresses such topics as sexuality, nutrition, physical fitness, and mental health.

- The Anabaptist Biblical Institute and the Commission on Overseas Missions, both of the General Conference Mennonite Church, provided funds for a joint publishing venture with the Latin American Anabaptist Centre in Colombia. Two books—*Historia y Teología de la Reforma Radical (History and Theology of the Radical Reformation)* by **Juan Martinez** and *Introducción del Nuevo Testamento (Introduction to the New Testament)* by **José Ortíz**—were printed in Colombia.

- **Tom Sine's** book, *Why Settle for More and Miss the Best?* first published by Word in 1987, has been revised and updated and will be published by Herald Press in January 1994 under the title, *Live It Up*.

- Paraguayan Mennonites published a compilation of presentations given at the conference, "Mennonites in Paraguay: Past, Present, and Future," held in February 1993. **Gerhard Ratzlaff** spearheaded the publication venture.

- *Mennonite Book of Poetry*, edited by **Todd James Buhrows**, is currently available from Westminster Publishing, Toronto, Ontario. Proceeds from sales of the book benefit Mennonite Central Committee.

- *And It Was Good*, a children's book from Herald Press, uses text from the New Revised Standard Version of the Bible to accompany illustrations by **Harold Horst Nafziger**. The book, recommended for children ages 2-6, retells the Genesis 1 story of the creation.

- **Dale Aukerman**, a Church of the Brethren peace advocate, preacher, and lecturer, believes "the horrors of international political reality can only be understood in the light of a Christian interpretation of history." His book, *Reckoning with Apocalypse: Terminal Politics and Christian Hope*, seeks to reclaim biblical prophecy from those who use the biblical message as a sanction for violence. Published by The Crossroad Publishing Company.

**Mary Christner Borntrager**, North Canton, Ohio, recently completed the sixth book in her Ellie's People Series, *Andy*. Light fiction published by Herald Press.



**The Mennonite Starter Kit: A Handy Guide for the New Mennonite**, J. Craig Haas and Steven Nolt. Good Books, 1993. 90 pages, \$5.95.

**Reviewed by Emerson L. Leshner**

Let's get to the point. This book attempts to bring humor to Mennonites. Why would two writers (and a publisher), who supposedly know what a "good book" is, produce a humorous book by, for, and about Mennonites? Mennonites will give a polite chuckle now and then, but humor has never been something they have been famous for. These are the "gentle" people, not the "funny" people. Humor is not part of the Mennonite tradition. Why should we change now? Can't we stay true to some traditions?!

If, however, we assume humor is just one of many forms of communication, what is the message of this book? What if Haas and Nolt had stayed true to their tradition? What would be the title, the theme, and the point?

a) Is it to get a laugh? No, a Mennonite writer wouldn't write a book just to get a laugh.

b) Is it for revenge or vindictiveness? No, there are more passive aggressive ways to do that.

c) Is it because Haas and Nolt can't put two words together without making a joke? No, each of these men has written a serious book of at least 300 pages.

d) Are they trying to make lots of money? No, at \$5.95 they probably had to pay the publisher.

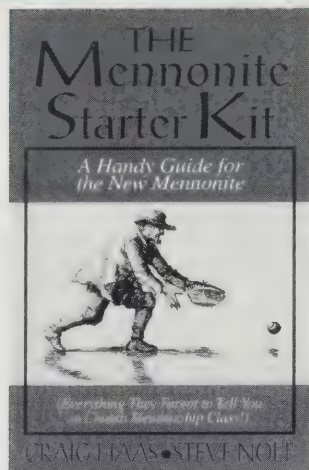
e) Are they trying to look foolish in the eyes of humans so they might glorify God? Maybe, but I don't know if these guys are that pious.

f) Did they write the book to explore and evaluate the theological, sociological, psychological, and historical realities and paradoxes found in the 20th century context of Mennonitism ruled by the principalities and powers of this world, yet transformed by the incarnate Christ as revealed in Scripture, the Holy Spirit, and the Mennonite Church? Yep, I think that is the point of this book.

The book does have several problems. First, the authors have included numerous excellent quizzes throughout the book which focus on issues such as "Peoplehood" and "Lifestyle." However, there are no answers, only questions. This is so typical of college-educated Mennonites—all questions, no answers!

The book has some other problems:

a) There are no footnotes. How can we believe these guys, especially since they come from an isolated, sectarian county like Lancaster?



b) There is too much white space in the book. The layout editor obviously needs to become more ecologically aware.

c) There are no official church statements in the book. How can you have a humorous book without including official statements?

d) The humor is apologetic and self-effacing. Obviously these guys don't have cable TV. Humor must be offensive, attacking, and disgusting.

e) The book is too short!

I really liked this book. It made me laugh. I wanted to share it with others. It will quickly be added to the sparse bookshelf on Mennonite humor. It might even be funnier than *The Muppet Manual*. It is intended to help Mennonites (new and old) laugh at themselves, as well as to raise questions about our identity and future direction. In that way Haas and Nolt join the list of humorists who are also prophets.

The book includes material on topics such as theological softball, the differences between Mennonites and Amish, how to know when one is really a Mennonite, advertisements for Mennonite products, trading cards of famous Mennonites, a Mennonite Out-of-Your-Way Directory, an endorsement by Marty Martin, and many other clever pieces.

The book is highly recommended for membership classes, small groups, evangelism classes, family reunions, after-church discussions, personal devotions, and fellowship meals.

*Emerson L. Leshner is author of The Muppet Manual and a columnist for Festival Quarterly. He lives in Lancaster, Pennsylvania and is director of older adult services, Philhaven, Mt. Gretna, Pennsylvania.*

**FQ price—\$4.76**  
(Regular price—\$5.95)

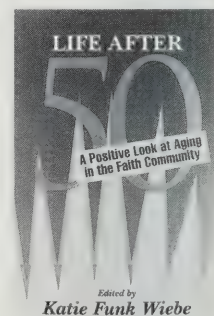
**Life After 50: A Positive Look at Aging in the Faith Community**, Katie Funk Wiebe, editor. Faith and Life Press, 1993. 169 pages, \$10.95.

**Reviewed by Joyce G. Zuercher**

This may be both the best and worst time in the history of our country to be old. As we near the 21st century, the population of older adults is outstripping the youth culture in influence as well as numbers. People are living longer and healthier lives, and there are varieties of lifestyle opportunities.

On the other hand, older people today are not respected and honored as they were in centuries past, and technological advances have made large portions of their knowledge obsolete. Growing older can still be a specter filled with dilemmas.

Against this background, eight contributors join Katie Funk Wiebe in focusing the attention of the faith community on the problems of aging and their solutions. Growing older is part of our spiritual journey, and older persons have a number of very important tasks and responsibilities. Wiebe's discussion



of the biblical view of growing older forms the basis around which the contributors deal with various issues, including the ethics of medical care, the sociology of aging, retirement, nursing home care, and death and grief.

The book also includes contemporary examples of persons demonstrating the richness of living in later years, along with suggestions for sharing life's experiences with family and acquaintances. The chapters end with discussion questions. A selected bibliography is included.

This well crafted book will fill a need for persons on both sides of the half-century mark!

*Joyce G. Zuercher teaches first grade at Hesston Elementary School, Hesston, Kansas. She attends Whitestone Mennonite Church and has passed the half-century mark herself. She has three grown children.*

**FQ price—\$8.76**  
(Regular price—\$10.95)

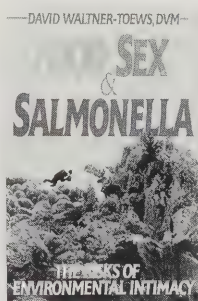


**Food, Sex and Salmonella: The Risks of Environmental Intimacy**, David Waltner-Toews, DVM. NC Press Limited, 1992. 180 pages, \$15.95.

**Reviewed by Phil Johnson Ruth**

Readers might expect a few surprises from any book with sex and salmonella in its title, and David Waltner-Toews' latest effort does not disappoint. Unfortunately, one of those surprises is that the book has virtually nothing to do with sex. This is a book about eating, not so pure and simple. (Could the editors have planted "sex" in the title in an attempt to offset the decidedly noncommercial ring of "salmonella?")

The book's subtitle is more to the point—*The Risks of Environmental Intimacy* (a.k.a. "eating"). The author, a veterinary epidemiologist, marches out a daunting legion of disastrous potentials that haunt the act of putting food into one's mouth. The villains—if we are taking a human point of view—are such things as bacteria, parasites, germs, viruses, and chemicals that "float around in our food ecology" and make our every gulp an adventure.



In journalistic fashion, Waltner-Toews recounts many stories relating to outbreaks of food-borne illnesses and the detective work that has gone into discovering their causes. This anecdotal material, however, is suspended in a rather dense gel of epidemiological exposition. Faced with a surfeit of four-syllable words, the average reader might be forgiven if the eyes glaze over from time to time.

Perhaps, to counteract his tome's tendency toward textbookishness, the author, who is also a highly-regarded poet, has included a dozen of his food-related poems, which divide and set off individual chapters. In this unusual context, the poems are frequently luminous and always pithy.

*Phil Johnson Ruth is a writer, photographer, and managing editor of Ploughman Publishing in Souderton, Pennsylvania.*

**FQ price—\$12.76**  
(Regular price—\$15.95)

**Growing Toward Peace**, Kathryn Aschliman, editor. Herald Press, 1993. 320 pages, \$14.95.

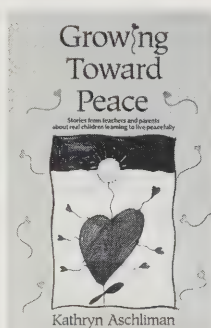
**Reviewed by Marilyn McKinley Parrish**

*Growing Toward Peace* is a remarkable compilation of the teaching and parenting experiences of Goshen College professor Mary Royer's elementary education students. Royer's patient and joyful way of teaching peace has touched countless individuals living throughout the United States and around the world. Kathryn Aschliman and those who participated in collecting material for this book have offered a tremendous resource to parents and teachers who want to teach their children how to live peacefully.

Through a series of broad themes related to peace, the writers move from ways to foster inner peace to global awareness and the future of the world's children. Teachers and parents both are encouraged to make a place of peace for children, to help children foster empathy and peaceful interaction (particularly in hostile environments), to celebrate peace, and to respond to injustice in practical ways.

This book is not only for children; adults can learn peacemaking from its pages as well. Peace is learned through relationships, where time is taken to listen and share. It often takes a series of small steps to learn the difficult way of peace. Those steps are clearly demonstrated through the myriad experiences related here. Because the stories are the centerpiece and strength of this resource, a way to improve this collection for future editions would be to describe how these stories were collected and edited.

Overall a wonderful resource for people of all ages who want to live peacefully.



*Marilyn McKinley Parrish is a research librarian and proprietor of Information Transfer. She and her husband, Jay, a geophysicist live in East Petersburg, Pennsylvania with their two children, Ruth (8) and Daniel (5).*

**FQ price—\$11.96**  
(Regular price—\$14.95)

**Nonviolent America: History Through the Eyes of Peace**, Louise Hawkley and James C. Juhnke, editors. C.H. Wedel Series, Bethel College, 1993. 279 pages, \$15.00.

**Reviewed by Levi Miller**

This volume of essays comes out of a 1992 conference at Bethel College, North Newton, KS, which explored the long-standing minority nonviolent tradition in American history from the Quaker experiment in Pennsylvania, the antebellum nonresistance societies, the women's peace societies of the late 19th century, to protesters of the Vietnam War.

However, this book is not merely a manifesto for a nonviolent reading of American history. It also attempts to intersect a nonviolent reading of history with faith communities, quite specifically with Mennonite church communities. John Howard Yoder and the planners of the 1992 conference wanted to collapse distinctions between evangelical nonresistant stances of the church and the legitimate use of force by the state.

Whether gratifying or embarrassing, some church-state dualism has been with Mennonites from their beginnings—in the Schleithem and Dordrecht confessions and in the North American Mennonite experience during all of the wars. For Yoder to describe what he calls a "quasi-canonical position" as a post-World War II response to the brothers Niebuhr is simply to ignore 300 years of North American Mennonite history. It ascribes bad motives to a position with which he disagrees. This may be a good debating strategy, but it is bad history.

To the extent that Mennonites adopt a liberal, unitary pacifism as their political ethic, this book speaks for the intersection of nonviolent America and faith communities. To the extent that Mennonites (including the Dutch Russian stream) continue to uphold some evangelical dualism, this volume represents an inadequate expression of "violence and nonviolence in the American experience."

*Levi Miller is director of the Historical Committee of the Mennonite Church, Goshen, Indiana.*

**FQ price—\$13.50**  
(Regular price—\$15.00)



## GALLERIES

## Indiana

**Goshen College Art Gallery**, Good Library, Goshen College, Goshen (219-533-3161). Jan.-June, Sept.-Dec.: Mon.-Fri. 8-5, Wed. 8 a.m.-10 p.m.; Sat. 9-5, Sun. 1-5; July-Aug.: special hours. Admission: free. Upcoming Exhibit: Barbara Fast: Hand Formed Paper, January 9—February 6, 1994.

## Kansas

**Bethel College Fine Arts Center Gallery**, Bethel College, North Newton (316-283-2500). Sept.-May: Mon.-Fri. 9-5, Sun. 2-4. Admission: free.

**Hesston College Gallery**, Hesston College, Hesston (316-327-8164). Feb.-May, Sept.-Dec.: Mon.-Fri., 9-5, Sat. 11-5, Sun. 2-5. Admission: free.

## Ohio

**Kaufman Gallery**, Main St., Berlin (216-893-2842). Apr.-Dec.: 1-5 p.m. Admission: free. Works of contemporary Mennonite artists and Amish folk art.

**Marbeck Center Gallery Lounge**, Bluffton College, Bluffton (419-358-8015). Daily 8 a.m.-11 p.m. Admission: free.

## Pennsylvania

**Aughinbaugh Art Gallery**, Climenhaga Fine Arts Center, Messiah College, Grantham (717-766-2511, Ext. 276). Mid-Sept.-early May: Mon.-Thurs. 9-4, Fri. 9-9, Sat.-Sun. 2-5. Admission: free.

**The People's Place Gallery**, The People's Place, Main St., Intercourse (717-768-7171). Open daily 9-5 except Sundays, major holidays. Admission: free. Featuring work by Mennonite-related artists from across North America. Also includes an ongoing P. Buckley Moss exhibit. Currently on Exhibit: "A Woman's View," etchings by Dawn Marie, and "Marshland Hosanna, Mogador Valley, Michigan," photography by Howard Zehr. Through January 29, 1994.

*If you know of additional museums and galleries displaying work by or about Mennonites and related peoples, please send information to Festival Quarterly, 3513 Old Philadelphia Pike, Intercourse, PA 17534.*

**Called to Care: A Training Manual for Small Group Leaders**, Palmer Becker. Herald Press, 1993. 144 pages, \$6.95.

## Reviewed by Larry Hauder

*Called to Care* is a training manual for leaders of congregational small groups. Any pastor or congregational leader attempting to organize a congregation into smaller, more accountable groups will want to purchase this book.

While the small group movement has been around the church for a number of years, this book adds two ingredients to the discussion. It combines the best of what has been learned about small groups in the past 20 years into a current volume. It also gives an Anabaptist foundation for continuing to have small groups in our churches.

*Called to Care* is a "hands-on" resource designed to be used as a teaching tool by prospective small group leaders. Potential buyers should not expect it to be a suitable resource for study by all small groups. Its focus is organizational, not inspirational.

**Called to Care**

*Called to Care* is divided into four sections—the vision for small groups, types of groups, basic elements in every small group, and leadership issues. The chapters dealing with leadership issues were especially helpful. This book attempts to guide a leader through the maze of issues anyone in this position will face. Each chapter is well organized and provides sources for further reading. Chapters are short and easy to read.

While *Called to Care* assumes that a church is starting fresh with small group structures, it also assumes the pastor will have a key role in organizing such groups. If either of these assumptions do not apply, users will need to modify the ways they apply its ideas.

If congregations will take seriously the ideas for organization and structure offered in this book, renewal will happen.

*Larry Hauder is pastor of Hyde Park Mennonite Fellowship, Boise, ID, and conference minister of the Pacific Coast Mennonite Conference.*

**FQ price—\$5.56**

(Regular price—6.95)

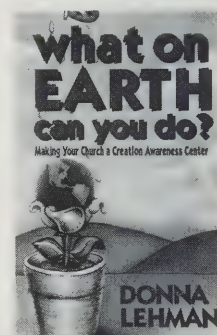
**What on Earth Can You Do? Making Your Church a Creation Awareness Center**, Donna Lehman. Herald Press, 1993. 192 pages, \$9.95.

## Reviewed by Keith Helmuth

Donna Lehman has composed a guidebook for personal and congregational renewal of the biblical view of Creation. Her notable work is grounded in her own experience of a growing Creation awareness—prompted by understanding the connection between the increasing prevalence of degenerative disease syndromes and the progressive toxicity and disabling of the natural earth environment.

Lehman sees the congregation as the focal point for action. She explains why Creation awareness is not just another special concern, but is a maturing of spirituality, fundamentally congruent with the biblical world view.

The book is packed with outlines for action, practical advice for getting started, examples of work being done, and many other resources. Very clearly written, it has the feel of an invitation to become more



fully alive and to realize a deep and joyously self-forgetful sense of purpose. It should be found in the hands of Sunday school teachers, church pastors, and seminary professors.

One caution: The author, like many other environmental educators, focuses on what can be done to ameliorate the worst effects of the capital-driven, consumption-based economy. She does not adequately consider that it is the inherent logic of this system to process as much of the earth's substance as it can into saleable commodities, in order to increase the production of money, which it views as the primary resource for personal and social security. No amount of recycling, bicycle use, or organic gardening will prevent this expanding system from continuing to trample the goodness of God in Creation.

It would be helpful to have Lehman's biblical thinking and clear writing on what can be done by churches to break the grip of this degenerative system on God's Creation and on our lives within Creation.

*Keith Helmuth has developed a small-scale, diversified farm in New Brunswick, Canada. He is a columnist for Festival Quarterly.*

**FQ price—\$7.96**

(Regular price—9.95)



# Readers' Book Service

## A REMINDER TO ALL READERS—

Whenever you buy books through our Readers' Book Service, two things happen:

1. You save 20% on your order!
2. The retail margin of the transaction stays with FQ (a big help to us!)  
The more you buy, the easier it is to make ends meet!

### A. FQ's Own Book!

_____ The Festival Cookbook: Four Seasons of Favorites ( <i>Good</i> )	17.95	14.36	_____
_____ The Festival Cookbook ( <i>Good</i> ), comb binding	9.95	7.96	_____

### B. Books as Reviewed

_____ The Mennonite Starter Kit ( <i>Haas &amp; Nolt</i> ), p	5.95	4.76	_____
_____ Life After 50 ( <i>Wiebe</i> ), p	10.95	8.76	_____
_____ Food, Sex and Salmonella ( <i>Waltner-Toews</i> ), p	15.95	12.76	_____
_____ Growing Toward Peace ( <i>Aschliman</i> ), p	14.95	11.96	_____
_____ Nonviolent America ( <i>Hawkey &amp; Juhnke</i> ), p	15.00	13.50	_____
_____ Called to Care ( <i>Becker</i> ), p	6.95	5.56	_____
_____ What on Earth Can You Do? ( <i>Lehman</i> ), p	9.95	7.96	_____

### C. Past Offers

_____ Waters of Reflection ( <i>Drescher-Lehman</i> ), p	8.95	7.16	_____
_____ Peace Theology and Violence Against Women ( <i>Yoder</i> ), p	10.00	9.00	_____
_____ Inquiries ( <i>Gundy</i> ), p	5.95	5.35	_____
_____ The Transfiguration of Mission ( <i>Shenk</i> ), p	14.95	11.96	_____
_____ Applesauce ( <i>Kurtz &amp; Benner</i> ), p	6.95	5.56	_____
_____ Climbing Down the Ladder ( <i>Wenger</i> ), p	8.95	7.16	_____
_____ The Meaning of Peace ( <i>Yoder &amp; Swartley</i> ), p	19.99	15.99	_____
_____ Justice That Heals ( <i>Boers</i> ), p	12.95	10.36	_____

### D. Books as Advertised

_____ The Mennonite Starter Kit ( <i>Haas &amp; Nolt</i> ), p—p. 2	5.95	4.76	_____
_____ The Best of Mennonite Fellowship Meals ( <i>Good &amp; Stoltzfus</i> ), p—p. 2	11.95	9.56	_____
_____ Mennonite Women 1994 Calendar—p. 2	9.95	7.96	_____
_____ White Wonderful Winter ( <i>Good &amp; Shenk</i> ), h—p. 2	12.95	10.36	_____
_____ Shared Burdens ( <i>Schlabach &amp; Roth</i> ), p—p. 2	6.95	5.56	_____
_____ Tips for Quilters ( <i>Pellman</i> ), p—p. 2	9.95	7.96	_____
_____ An Amish Portrait ( <i>Good</i> ), h—p. 2	9.95	7.96	_____
_____ Climbing Down the Ladder ( <i>Wenger</i> ), p—p. 2	8.95	7.16	_____
_____ Mennonite Furniture ( <i>Janzen &amp; Janzen</i> ), h—p. 2	45.00	36.00	_____
_____ Ideas for Families ( <i>Good &amp; Good</i> ), p—p. 4	9.95	7.96	_____
_____ When Your Child Is 6 to 12 ( <i>Drescher</i> ), p—p. 4	8.95	7.16	_____
_____ Parenting for the '90s ( <i>Osborne</i> ), p—p. 4	9.95	7.96	_____
_____ 10 Things Parents Should Know . . . ( <i>Hostetler</i> ), p—p. 4	9.95	7.96	_____
_____ Why Not Celebrate ( <i>Shenk</i> ), p—p. 4	9.95	7.96	_____
_____ Great Short Stories About Parenting ( <i>Osborne &amp; Koppenhaver</i> ), p—p. 4	9.95	7.96	_____
_____ Waters of Reflection ( <i>Drescher-Lehman</i> ), p—p. 12	8.95	7.16	_____
_____ Readings from Mennonite Writings, New and Old ( <i>Haas</i> ), p—p. 12	14.95	11.96	_____

_____ Coming Home ( <i>Shenk</i> ), p—p. 12	9.95	7.96	_____
_____ A Mennonite Woman's Life ( <i>Hershey &amp; Good</i> ), p—p. 44	11.95	9.56	_____

### E. Other Noteworthy Books

_____ And Then There Were Three ( <i>Shenk</i> ), p	8.95	7.16	_____
_____ Biblical Criticism in the Life of the Church ( <i>Zehr</i> ), p	6.95	5.56	_____
_____ Dr. Frau ( <i>Kaiser</i> ), h	14.95	11.96	_____
_____ Exercise as You Grow Older ( <i>Lederach, Kauffman, and Lederach</i> ), p	11.95	9.56	_____
_____ From Amish and Mennonite Kitchens ( <i>Good and Pellman</i> ), p	13.95	11.16	_____
_____ I Hear the Reaper's Song ( <i>Stambaugh</i> ), p	8.95	7.16	_____
_____ An Introduction to Mennonite History ( <i>Dyck</i> ), p	14.95	11.96	_____
_____ Journey Towards Holiness ( <i>Kreider</i> ), p	11.95	9.56	_____
_____ Living More With Less ( <i>Longacre</i> ), p	9.95	7.96	_____
_____ Mennonite Quilts and Pieces ( <i>Tomlinson</i> ), p	15.95	12.76	_____
_____ Mennonite Women ( <i>Rich</i> ), p	9.95	7.96	_____
_____ More-With-Less Cookbook ( <i>Longacre</i> ), spiral	14.95	11.96	_____
_____ Mrs. Tibbles and the Special Someone ( <i>Wine</i> ), h	12.95	10.36	_____
_____ The Muppie Manual ( <i>Leshner</i> ), p	4.95	3.95	_____
_____ My Harp Is Turned to Mourning ( <i>Reimer</i> ), p	15.95	12.76	_____
_____ The Politics of Jesus ( <i>Yoder</i> ), p	12.95	10.36	_____
_____ Rich Christians in an Age of Hunger ( <i>Sider</i> ), p	10.95	8.76	_____
_____ Slavery, Sabbath, War, and Women: Case Studies in Biblical Interpretation ( <i>Swartley</i> ), p	15.95	12.76	_____
_____ Three Mennonite Poets ( <i>Janzen, Yaguchi, and Waltner-Toews</i> ), p	8.95	7.16	_____
_____ The Upside-Down Kingdom ( <i>Kraybill</i> ), p	14.95	11.96	_____
_____ What Would You Do? ( <i>Yoder</i> ), p	6.95	6.36	_____
_____ When Caring is Not Enough ( <i>Augsburger</i> ), p	6.95	5.56	_____
_____ When a Congregation Cares: A New Approach to Crisis Ministries ( <i>Schmitt and Schmitt</i> ), p	6.95	5.56	_____
_____ The White Feather ( <i>Eitzen</i> ), h	12.95	10.36	_____
_____ Why Not Celebrate! ( <i>Shenk</i> ), p	9.95	7.96	_____
_____ The World of Amish Quilts ( <i>Pellman &amp; Pellman</i> ), p	19.95	15.96	_____

Subtotal: \_\_\_\_\_

PA residents add 6% sales tax: \_\_\_\_\_

Shipping and Handling (add 10%; \$2.00 minimum): \_\_\_\_\_

Total from Subscribers' Service (other side): \_\_\_\_\_

**Final Total:** \_\_\_\_\_

(Canadian Readers—Please add 20% to the total if you wish to pay in Canadian funds.)

## This Readers' Book Service expires February 28, 1994.

Please fill out your name and address below and mail to Festival Quarterly, 3513 Old Philadelphia Pike, Intercourse, PA 17534.

Your name: \_\_\_\_\_

Your address: \_\_\_\_\_

City: \_\_\_\_\_

State/Province: \_\_\_\_\_

Postal Code: \_\_\_\_\_

☐ Check or Money Order (payable to *Festival Quarterly* in U.S. funds)  
(Canadian Readers—please add 20% to the total if you wish to pay in Canadian funds.)

☐ Please charge my Visa # \_\_\_\_\_

☐ Please charge my Mastercard # \_\_\_\_\_

Expiration Date: \_\_\_\_\_

Signature \_\_\_\_\_



# Subscribers' Service

## 1. NEW ORDER OR RENEWAL

To start a subscription to *Festival Quarterly* or to extend your subscription, enter your name and address below and check the subscription term you prefer. (If renewal, please enclose label from most recent issue.)

Your name \_\_\_\_\_

Address \_\_\_\_\_

City, State/Province, Postal Code \_\_\_\_\_

U.S. Subscriptions: ☐ one year—\$14.00 ☐ two years—\$27.00 ☐ three years—\$40.00

Canadian subscriptions (*in Canadian funds*): ☐ one year—\$18.00 ☐ two years—\$34.00 ☐ three years—\$50.00

(Please use U.S. prices if remitting in U.S. funds)

Subscribers outside the U.S. and Canada—please remit in U.S. funds and add 10% for extra postage.

☐ I enclose a check payable to *Festival Quarterly*.

☐ Please charge my Visa # \_\_\_\_\_

☐ Please charge my MasterCard # \_\_\_\_\_

Expiration date \_\_\_\_\_

Signature \_\_\_\_\_

## 2. TO GIVE A GIFT

Please send *Festival Quarterly* to:

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State/Province, Postal Code \_\_\_\_\_

U.S. Subscriptions: ☐ one year—\$14.00 ☐ two years—\$27.00 ☐ three years—\$40.00

Canadian subscriptions (*in Canadian funds*): ☐ one year—\$18.00 ☐ two years—\$34.00 ☐ three years—\$50.00

(Please use U.S. prices if remitting in U.S. funds)

Subscribers outside the U.S. and Canada—please remit in U.S. funds and add 10% for extra postage.

☐ I enclose a check payable to *Festival Quarterly*.

☐ Please charge my Visa # \_\_\_\_\_

☐ Please charge my MasterCard # \_\_\_\_\_

Expiration date \_\_\_\_\_

Signature \_\_\_\_\_

## 3. CHANGE OF ADDRESS

Place label from most recent issue here.

New Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Return this coupon to: Festival Quarterly, 3513 Old Philadelphia Pike, Intercourse, PA 17534.



# Faces in the Mirror

## by David Augsburg

What if I discovered that I am only a recorded announcement? A repetition of thoughts, feelings, words, choices, beliefs, actions, and life patterns of others? A replication of my culture's pathways for development, identity, life, and death? A reproduction of my family's rules, models, values, script, and lifestyle?

What if I realized that I am also the reverse—a reaction to my family, a rebellion against my culture, a resistance to the patterns of those around me? After all, we are shaped by what we fight, as well as by what we embrace. We are formed by what we avoid, deny, repress, conceal, and then recreate unaware. (What I resist, I replicate in reverse or inverse; what I resent, I repeat.)

What if I found, as analyst R.D. Laing wrote, that I am only the shadow of a puppet? I am the shadow, my parents the puppets, my grandparents the puppeteers, and they too move in response to strings. Are there perhaps parts of my life that harmonize like the singing of a round? My grandparents establish the melody (from those who taught them tune and text), my parents supply the second part, and I complete the harmony by following the canon?

All this is true. Both my grandmothers and both my grandfathers, as well as my parents, are alive in me. But they are not alone. There are also teachers, mentors, siblings, friends, enemies, pastors, therapists, supervisors, and neighbors of all kinds claiming space. I've incorporated parts of each, of all. When I look into the mirror, it is crowded with the faces of all I've known, loved, followed, wrestled with, resisted, hated. If I could see them now, looking back at me, there would be a whole community of persons peering out and pointing out the way. The mirror is not empty, as Zen Buddhism teaches. It is not vacant. Self is not a vacuum.

My mirror is full of faces. I am a whole community of people who have loved, taught, modeled, fueled, nurtured, and freed, as well as controlled, indoctrinated, betrayed, leeched, starved, and

bound. They are there in the mirror, not looking at me, but at their own worlds, caught up in their own stories, giving or withholding what they were able to offer or receive at the point when their lives touched mine.

I welcome them there. They are my community of the past, my inner cloud of witnesses, the cast of my life drama. I replicate fragments of their models, but I pick and choose, I sort and I select while

can live an inherited life and make few innovations. One can fulfill a dictated destiny without questioning or contradicting. Or one can live within a community by choice, repeat codes of conduct by commitment, fulfill commandments out of love, carry on traditions because of faith, virtue, character, and core values.

According to Murray Bowen, the genius innovator of family systems, *pseudoself*—the portion of oneself that is incorporated unconsciously, repeated unaware, followed without question—makes up over half of most personalities. The other part is chosen freely or stubbornly as *solid self*—the core character that is chosen slowly from within. Most people are two-thirds pseudoself. Only one-third of most personalities is formed by intention. Two-thirds is programmed from family, community, and culture. One-third is from their own art and heart.

The difference between the two is not measured by conformity; it is *why* one conforms. It is not identified by what is shared in common with significant others; it is whether it is chosen, embraced, owned, and prized from within. The goal of maturity is not individualism, but authentic connections with crisp, clear boundaries and clean dignity. Maturity is embracing the inner community with its saints and sinners, heroes and villains, givers and takers, misers and sharers, controllers and liberators, judges and supporters. All of them have gifts to offer, and each has limitations. Maturity is a mirror full of people—by invitation—with your face as host.

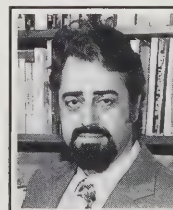
But they all have a place in the mirror—friend and enemy alike. They all live on in our memories. Each has a place in the heart.



I also quote and copy, plagiarize and mimic. I am a kaleidoscope recombining, reconnecting, recreating the configuration of their rich contributions and their human deficits, their gifts, and their hurts, their passions and their poisons.

No one is an original. We are all derivative. No one reinvents the hub or the wheel. We stand on the shoulders or trudge in the steps of those who have gone before. We swing from the shirttails of our predecessors in ways unknown to us. And, like most mimics, we often do an inferior imitation. "I am not better than my fathers," Elijah confessed in a moment of candor. Neither am I. Or you.

The central issue is ownership. One



David Augsburg is a member of the Anabaptist missionary corps by being professor of pastoral care and counseling at Fuller Theological Seminary, Pasadena, CA.



continued from page 30

### Manitoba

**Mennonite Village Museum**, Steinbach (204-326-9661). May: Mon.-Sat. 10-5, Sun. 12-5; June: Mon.-Sat. 10-7, Sun. 12-7; July-Aug.: Mon.-Sat. 9-8, Sun. 12-8; Sept.: Mon.-Sat. 10-5, Sun. 12-5; Oct.-Apr. by appointment only. Admission: adults \$2, students and senior citizens \$1. Restoration of 19th-century southern Manitoba Mennonite village with houses, church, schools, more.

### Maryland

**Penn Alps**, National Road (Alt. Rt. 40), Grantsville (301-895-5985). Memorial Day—mid-Oct.: Mon.-Sat. 9-8; mid-Oct.—May: Mon.-Thurs. 11-7, Fri. 11-8, Sat. 9-8. Situated between a still-functional 1797 grist mill and a nationally-renowned 1813 stone arch bridge. Working crafts-people (summer only), restored historic buildings.

### Ohio

**Mennonite Information Center, Inc.**, 5798 County Road 77, Berlin (216-893-3192). Mon.—Sat. 10-5. Admission: free, donations. Information, books and literature about local Amish and Mennonite culture. Slide presentation on local community. 10' x 265' mural illustrating Anabaptist history. Admission to mural hall: adults \$3, children 6-12 \$1.50.

### Ontario

**Brubacher House**, c/o University of Waterloo, Waterloo (519-886-3855). May—Oct.: Wed.-Sat. 2-5; other times by appointment. Restoration and refurbishing of Mennonite home of 1850-90, slide-tape presentations of Mennonite barnraising and settling of Waterloo County. Admission: \$1 per person, Sunday school classes \$.50 per person, under 12 free if accompanied by parent.

**Heritage Historical Library** (Amish), c/o David Luthy, Rt. 4, Aylmer N5H 2R3. By appointment only; primarily for researchers in Amish history and genealogy.

**The Meetingplace**, 33 King St., St. Jacobs (519-664-3518). May-Oct.: Mon.-Fri. 11-5, Sat. 10-5, Sun. 1:30-5; Nov.-Apr.: Sat. 11-4:30, Sun. 2-4:30. Feature-length film about Mennonites, by appointment. Admission: \$1.25 per person for groups making reservations; others by donation. A Mennonite interpretation center; 28-minute documentary film *Mennonites of Ontario*.

### Pennsylvania

**Archives of the Brethren in Christ Church and Messiah College**, Grantham (717-766-2511, Ext. 388). Mon.-Fri. 8-5, Sat.-Sun. by appointment. Admission: free. Collection of artifacts; e.g., plain clothing, church furniture, love feast utensils, Bibles.

**Germantown Mennonite Information Center**, 6133 Germantown Ave., Philadelphia (215-843-0943). Tues.-Sat. 10-4, Sun. for groups by appointment. Admission: donation. Meetinghouse and artifacts related to the Germantown Mennonite community, oldest in America. Also available for tours: Johnson House, 18th-century Quaker home in Germantown; 1707 house of William Rittenhouse, first Mennonite minister in America and responsible for first paper mill in colonies. "Images—The Germantown Mennonite Meeting-house," continuously-building exhibit of photos, sketches, paintings, other depictions of Germantown Mennonite Church.

**Historical Center**, HCR 63, Richfield (717-694-3211). Tues. 7-9 p.m., Sat. 9-4. Admission: free. Family Bibles, fraktur, tools, clocks of Juniata County Mennonites; archives and books.

**The Meetinghouse**, 565 Yoder Road, Harleysville. (215-256-3020). Tues.-Sat., 10-5, Sun., 2-5. Admission: donation. Mennonite Heritage Center presents interpretive video of local Mennonite story in room designed to resemble an early meetinghouse; permanent exhibit: "Work and Hope"; fraktur room. Historical Library and Archives house more than 100,000 books and documents relating to church history and genealogy.

**Mennonite Information Center**, 2209 Millstream Rd., Lancaster 17602 (717-299-0954). Open 8-5 daily except Sundays, Thanksgiving, and Christmas. Admission: varying. Film, *Postcards from a Heritage of Faith*; walk-through museum, *Bringing Love to Life: Mennonites on a Journey of Peace*; guided tours of Lancaster County; Hebrew Tabernacle Reproduction.

**Lancaster Mennonite Historical Society**, 2215 Millstream Rd., Lancaster, 17602 (717-393-9745). Open Tues.-Sat. 8:30-4:30, closed Mondays, Sundays, holidays. Admission: \$2.00 for non-members. Historical library and archives hous-

ing thousands of documents relating to church history and genealogy. Bookstore and exhibit area.



**The People's Place**, Main Street, Intercourse (717-768-7171). Open 9:30-5 daily except Sundays, major holidays. Admission: varying. Amish and Mennonite information and heritage center; 3-screen documentary *Who Are the Amish?*; hands-on museum, *Amish World*, including Henry Lapp, Aaron Zook folk art collections; full-length feature film, *Hazel's People* (June-August only).

**The People's Place Quilt Museum**, Main Street, Intercourse (717-768-7171). Open 9-5 daily except Sundays, major holidays. Admission: \$3 adults, \$1.50 children. Current exhibit: "Plain Beauties," Amish quilts from the collection of Catherine Anthony, April 24, 1993 through January 8, 1994.

**1719 Hans Herr House**, 1849 Hans Herr Dr., Willow Street (717-464-4438). Apr.-Dec.: Mon.-Sat. 9-4, closed Thanksgiving, Christmas; Jan.-Mar. by appointment only. Admission: adults \$2.50, children 7-12 \$1, children under 7 free, group rates available. Restoration and refurbishing of oldest building in Lancaster County; "Lancaster Mennonite Rural Life Collection."

### South Dakota

**Heritage Hall Museum and Archives**, 748 S. Main, Freeman (605-925-4237). May-Oct.: Sun. 2-4; Nov.-April by appointment. Admission: adults \$1.50, \$.50 Grade 7-12; Grade 6 and under free. Cultural artifacts; South Dakota natural history; historic church, school and pioneer home with functional Russian oven. Archives on Mennonite history with emphasis on Hutterite colonies.



# The People's Place Gallery Hosts Its Eighth Annual Arts Weekend



*Dawn Marie*

Dawn Marie DeSanto, a printmaker and watercolor artist from Fort Wayne, Indiana, and Howard Zehr, a photographer from Akron, Pennsylvania, appeared at The People's Place Gallery as guest artists for "Art '93," the eighth annual artists' get-together sponsored by the Gallery. The event was held at 7:30 p.m. on Friday evening, November 19, and repeated on Saturday afternoon, November 20, at 2:00 p.m.

Each program began with a presentation by Dawn Marie entitled "A

Woman's View." The artist said about her work, "I draw women to show our strength, to present us as whole persons, to counter the negative images of women which continue to be perpetuated by the modern media." Interaction between Dawn Marie and the audience followed the premiere showing of the "Art '93" Visual Survey.

The 1993 Visual Survey is a slide presentation featuring the finest work being done by Mennonite-related artists. Juried by The People's Place Gallery staff, the survey includes work by artists from many of the Mennonite communities across the United States and Canada. Mennonite-related artists are invited to send their submissions to The People's Place Gallery.

Howard Zehr completed each Art '93 event with a presentation entitled "Reflections on the Meaning of Life." The director of Mennonite Central Committee's U.S. Office of Criminal Justice, Zehr frequently serves as a speaker, workshop leader, and consultant on topics such as Victim Offender Reconciliation Program, alternatives to prison, the experience of victimization, and the death penalty. His work as a freelance journalistic and documentary photographer has brought recognition, particularly for a recent body of work "The Meaning of Life." These portraits of lifers in Pennsylvania prisons formed an integral part of Zehr's presentation.

Both Dawn Marie Desanto and Howard Zehr opened exhibits of their work in The People's Place Gallery show

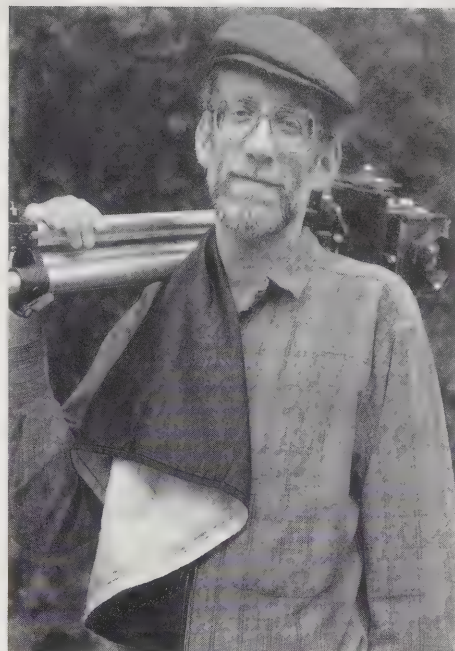


photo by Dick Lehman

*Howard Zehr*

space on Friday, November 19. Dawn Marie's exhibit—"A Woman's View"—includes numerous framed and unframed etchings for sale. Her show also includes a group of original mixed media pieces.

Because Zehr's prison photography is a traveling exhibit designed to initiate conversation, he chose a body of landscape photography—"Marshland Hosanna, Mogador Valley, Michigan"—for the Gallery exhibit. The show will continue through January 29, 1994.

## The Smithsonian, the Old Order Amish, and the Cheyenne

The Smithsonian Institution recently repatriated for burial in Concho, Oklahoma, the skeletal remains of 18 Cheyenne people. Cheyenne chief, Lawrence Hart, a Mennonite pastor, asked Emanuel Fisher, an Old Order Amish carpenter, to build the cedar boxes used to return the skulls to Oklahoma.

Hart believes Native American and Old Order Amish people have a natural affinity, rooted in their common love of

the land, the centrality of religion in daily life, communal practices, and histories of persecution.

Hart, along with 16 Cheyenne, attended *Navevahoo'Ohtseme* (We Are Going Back Home), a repatriation ceremony held at the Smithsonian on July 1, 1993. Hart described the painful ceremony as a "necessary step toward healing a particularly horrendous chapter of Cheyenne history."

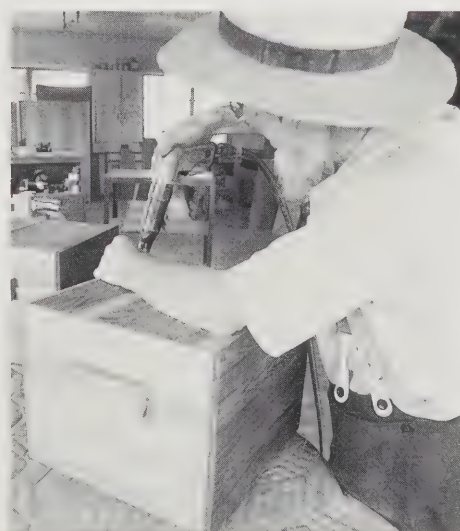
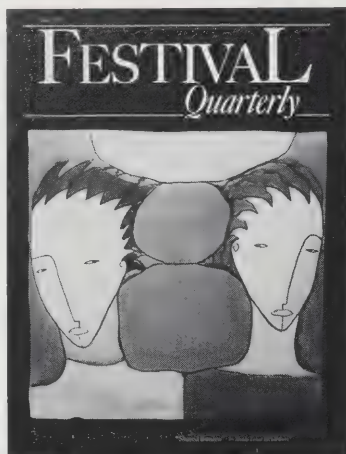


photo by Howard Zehr



# How to Apply to Receive FQ FREE



(through the International  
Subscription Fund)

The International Subscription Fund is to assist persons overseas (excluding western Europe but including Central and South Americas) to receive *FESTIVAL QUARTERLY* magazine free of charge. Overseas personnel of Mennonite programs and projects are also eligible.

Qualified persons will receive a two-year subscription free. The signature of the congregational leader or organization representative recommending the application is required.

It is suggested that the applicant be active (or interested) in the life of the church (not necessarily Mennonite) and have a fair command of the English language to qualify.

Forward coupon to:

Festival Quarterly  
International Subscription Fund  
3513 Old Philadelphia Pike  
Intercourse, PA 17534  
USA

Date \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

County \_\_\_\_\_

Congregation Affiliation \_\_\_\_\_

Address \_\_\_\_\_

Verified by \_\_\_\_\_

Representative \_\_\_\_\_

signature

title or relationship

## Spiritual Lessons from the Bat's Bottom

by James and Jeanette Krabill

As a part of our assignment in Cote d'Ivoire this term, we were asked by Goshen College to assist in establishing a thirteen-week study service program in the country. It turned out to be a lot of work. But also a lot of fun. Probably more of both than we anticipated.

One of the highlights of the experience was the many top caliber lectures we as a group heard from local professors and church workers, touching on virtually every aspect of contemporary Ivoirian life and culture.

To review all that the students learned about this nation's socio-economic and political history would be, for most readers, a bit tedious, if not downright boring. But there is at least one story worth passing along. It comes in the form of an African fable, recounted to us by Father Nasaire Diatta, a Senegalese Catholic theologian, as an illustration of the valuable spiritual lessons which can be derived from Africa's rich oral tradition.

The fable takes place, as one might well expect, in an African village. But its message can be equally understood and applied by any North American equipped with "ears to hear." The fable goes as follows:

The swallow and the bat were always and forever bickering between themselves about who was the richer. Unable to reach a common accord on the matter, the two eventually agreed to postpone final judgment until the day their fathers had died and each had received the family inheritance coming their way. On that day—both felt assured—the debate would finally be over. For the whole village would see at last which of the two had emerged the winner.

The swallow's father was the first to die. And the swallow prepared for the funeral ceremonies by filling the entire burial grounds with cattle to be offered in sacrifice. The villagers were greatly impressed by such a demonstration of wealth and wondered among themselves how the bat could ever surpass the swallow's efforts.

But in time the bat's father died as well. And the bat busied himself filling the burial grounds with infinitely more cattle than had the swallow. Unfortunately, on that very day, a heavy

rain fell upon the village and so no one ventured out into the storm to see the enormous exhibition of wealth the bat had worked so hard to prepare. The villagers continued, therefore, to revere the swallow as wealthier than the bat, for they had seen nothing with their own eyes to prove the contrary.

Now all this made the bat very, very angry at God for sending rain on the precise day he was hoping to declare victory

**The swallow and the  
bat were always  
and forever  
bickering between  
themselves about  
who was the richer.**

over the swallow. And so the bat cursed God and vowed never again to fix his eyes upon the heavens.

From that day onward, the bat turned his face away from the light and raised his bottom into the air in order to poop in the face of God. Unfortunately, everything the bat sent in God's direction fell directly back down upon himself, making him only more angry and miserable than before.

We are often in a hurry to know the will of God for our lives. But our plans are not always God's plans. Had the bat been patient enough to wait for three days when God sent forth the bright sunshine to dry off his impressive burial display, the villagers would have readily accepted his claims to wealth and crowned him chief of all. As it was, the bat spent the rest of his days staring into the darkness, pooping on himself, and cursing the God who had created him with far nobler designs in mind.



*James and Jeanette Krabill live with their three children, Matthew, Elisabeth, and Marie-Laure in Abidjan, Ivory Coast.*



**The Age of Innocence**—Set in aristocratic Old New York of the 1870s, this elegantly restrained enchantment etches the tormented soul of a prominent man who marries the socially accepted woman while his heart reaches out for her cousin, the beautiful (and unhappily married) Countess from Europe. A passionate tragicomedy. (8)

**American Heart**—A touching tale of a down-and-out father (Jeff Bridges) and son and their relationship, such as it is. (6)

**Another Stakeout**—Sequel fails. Less than average yarn about two cops on a stakeout. (3)

**Boxing Helena**—A macabre, shocking look at an obsessive surgeon who uses his skills to hold hostage the woman he "loves." Too perverse in the main going, for most viewers. Makes its parable lesson in the end, but even that is too obvious. Excessive. (3)

**A Bronx Tale**—A tough-minded but warm evocation of childhood and youth. Calogero grows up in the Bronx in the 1960s, pushes limits, quarrels with his father, and develops a relationship with the neighborhood thug. Who will win—the father or the gangster? Impressive directorial debut by Robert De Niro. (7)

**Carlito's Way**—Al Pacino stars as a smooth, swaggering crook who, just back from prison, says he's going straight but can't shake the habit. Stylish but shallow. (5)

**Demolition Man**—Futuristic yarn with dim-witted violence, set in L.A. circa 2032. (1)

**Especially on Sunday**—Three short love stories, presented as a collection. All are mediocre. Title's the best thing. In French. (3)

**The Firm**—Gripping tale of a young lawyer who joins a prestigious firm, only to discover a smell of criminal involvements. Lacks the profound nuance to make it a classic. (6)

**Flesh and Bone**—A small-time vending-machine dealer falls in with an unhappy woman. Together they drift into the future and discover a terrifying past. (5)

**Free Willy**—A good-natured tale about a sulky boy who befriends a captive killer whale. There are villains, of course, who are against freedom and honor. But the boy never quits. (5)

**The Fugitive**—A classic chase picture. A physician, falsely accused of killing his wife, becomes the object of a massive manhunt. But it's more than a chase. Mystery, tension, and wit invigorate the texture of this film. A duel of the hunter and the hunted. (9)

**Gettysburg**—An epic whose glue goes a bit soft in the end. A grand-scale depiction of those three terrible days in the Civil War when so many thousands died. The characters portray both sides of the anguish. The writing is imaginative, the cinematography especially good during the first two days. Sadly, the last part sags as death becomes a cliché. All in all, a rewarding, sobering experience. (8)

**Heart in Winter (Un cœur en Hiver)**—An unresolving magnetism between three persons. A beautiful violinist and the two men in her world. More about "might" than "did." (6)

**In the Line of Fire**—A first rate thriller with style and intelligence. A Secret Service agent who is haunted by his performance during Kennedy's assassination is taunted by a new assassin. (7)

**Into the West**—An enchanting dream-like cinema-story about two boys who ride a special horse into the west in native Ireland. Rescued from the squalidness of settled life, the boys follow the mythical horse-friend back to open spaces, freedom, and heart-felt belief. A fairy tale with emotional wallop. (8)

**The Joy Luck Club**—A masterful portrayal of four women who left China behind, sketched against the currents of their daughters lives in America. Voluptuous to the eye, wrenching to the heart. A superb collection of lives interwoven into a cloth of sorrow and hope. (9)

**Judgement Night**—A ho-hum yarn about four drinking buddies who take a shortcut in a rented RV and end up in the inner city ("Oh, no!"). Waste of time. (2)

**Malice**—A sexy thriller about a doctor, a mild college dean, and his beautiful wife. Too many mirrors. Runs out of steam. (4)

**Manhattan Murder Mystery**—A very funny movie about sophisticated New Yorkers who turn amateur sleuths, bumbling into life, death, sex, and marriage. (7)

**The Man Without a Face**—A reclusive with a disfigured face comes out of his isolation and pain to befriend a boy he tutors one summer on an island off Maine. Tender. (6)

**Mister Jones**—An intriguing portrayal of a charming, mysterious man who suffers from manic-depression. His relationship with his beautiful psychiatrist may have been more plausible if the love story triteness hadn't ruined it. Strong at points. (5)

**My Life**—Admittedly, a tear jerker. A successful Hollywood agent comes to terms with terminal cancer while hoping he can live until his son is born. Poignant. (7)

**The Program**—A study of big-time college football, its challenges and glory, its problems and abuses. Enjoyable but warm-hearted. Succeeds in having us cheering and sneering in the same breath. (5)

**The Remains of the Day**—Anthony Hopkins hands in a powerful, unforgettable portrayal as Stevens, the discreet, bottled-up butler. This outstanding film depicts life among the servant class in England in the 1930s. Astounding restraint produces highly emotional atmosphere. Superb entertainment. (8)

**Rising Sun**—High voltage detective film with richly visual texture. A call girl is discovered dead in the board room of a Japanese firm's

L.A. headquarters. Layers of intrigue and racism. (7)

**Rookie of the Year**—A mediocre Little Leaguer breaks his arm and becomes an ace pitcher in the majors. A fantasy for sure. But that's what dreams are for! (4)

**Rudy**—An affectionate story about a young man who wants with all his being to play football for Notre Dame. (6)

**Searching for Bobby Fischer**—A very unusual true-life story about a 7-year-old chess whiz. A look at competition and the world beyond competition. (6)

**The Secret Garden**—A masterpiece for all ages. A young, troubled but spoiled invalid receives love and discipline from his inventive cousin. Together they discover and explore the secret garden. Inspiring for all ages. (9)

**Short Cuts**—A disappointment from a major talent. Robert Altman intercuts nine separate short stories into one impressionistic three-hour stew. Falls flat, the further it goes. (4)

**Striking Distance**—A washed-up homicide detective disappoints everyone. Things are so bad he gets a female partner. Things, of course, improve on cue, and guess who's the hero! So-so action picture. (3)

**True Romance**—Offbeat melodrama about two young people on the run, surrounded by extreme violence, the search for affections, and a casual impulsiveness which never stops for a second thought. Very involving. (5)

**Two Mikers Don't Make a Wright**—Three short films in one, including a droll yarn with Stephen Wright. Most hilarious, however, is the third short entitled "A Sense of History." (4)

**Undercover Blues**—A miserable failure about two spies in New Orleans. Lacks soul and structure. (2)

## "The Four FQ Habits"

### Habit 1:

Renew your own subscription promptly.

### Habit 2:

Remember to give FQ gift subscriptions.

### Habit 3:

Keep supporting the International Subscription Fund

### Habit 4:

Order at least one book a year through FQ.







# Pro-Life Movement Can Learn Much from the '60s Radicals

by Jeff Greenfield

The other day I watched the leader of a direct-action anti-abortion movement talking to a British TV interviewer about the bombing of abortion clinics.

"We don't condone it," he said. "We don't condemn it."

"You don't condemn it?" asked the interviewer.

"We're not going to impose our moral standards on others," he said.

There was, of course, a splendid irony in this answer, since the whole point of the right-to-life movement aims at doing precisely that, much as the civil rights movement demanded that the moral standard of color-blindness be applied to restaurants, hotels, and other public accommodations back in 1964.

But there is a more troubling aspect to the mealy-mouthed responses from elements of the anti-abortion movement to bombings, burnings, and murders at abortion clinics. It shows that they may not be remembering one of the most important moral failures of the left some 25 years ago.

When the Vietnam War and racial upheaval roiled America in the late 1960s, the left went through a series of debates about what tactics were appropriate to its causes.

During that debate, one of the more popular, fevered rallying cries was, "by any means necessary." In other words, if it took urban guerrilla violence against the police to win the crusade for racial justice, so be it.

If it took the bombing of draft boards, military installations, and other symbols of government to stop the war in Vietnam, so be it.

The real effect of this argument, in my view, was to permit the more violence-prone elements on the left to act out their

desires with a moral imprimatur of political action. Some "activists" within the Black Panther organization, for instance, were little more than thugs, who dressed up their behavior with politically revolutionary rhetoric.

The same can be said of some within the anti-war movement, for whom the breaking of windows and the use of explosives turned out to be less a means to an end than the end in itself.

The left  
lost its claim  
to the  
moral high ground  
by temporizing  
over the issue  
of violence  
in pursuit  
of its vision  
of justice.

It is impossible to measure the harm caused to concerns on the left from its flirtation with the doctrine of "revolutionary violence" or "armed love," as Dr. Timothy Leary once called it.

It drove away countless potential allies, and it convinced the broad, uncommitted middle of America that these movements, and anyone who even associated with them, simply did not reflect the values of decency and patri-

tism. We may never fully measure how many people crossed over to the conservative side because of that refusal to draw clear lines about means and ends.

Now the right-to-life movement faces the same danger. Many in that movement may find it tempting to say, as some already have, that a doctor shot dead at his clinic was also a "murderer." But that way lies madness.

It opens the door to an ever-widening indictment of opponents as, literally, unfit to live.

What of the legislator who votes to permit abortions or to fund them? Is he or she a murderer?

What of the columnist who supports the pro-choice cause? What of the landlord who rents facilities to an abortion clinic?

If these people are "murderers," if physical retaliation against them or their property is morally justified, crucial lines of distinction are erased. And, as a matter of political reality, those who find themselves caught in the middle of the abortion debate will flee the "pro-life" side in droves.

The left lost its claim to the moral high ground by temporizing over the issue of violence in pursuit of its vision of justice. If the anti-abortion movement follows that path, it will suffer the same fate.

*Used by permission of Jeff Greenfield.*

*Festival Quarterly regularly offers essays and speeches from the larger world that, because of their subject, sensitivity or wisdom, are of interest to our readers.*

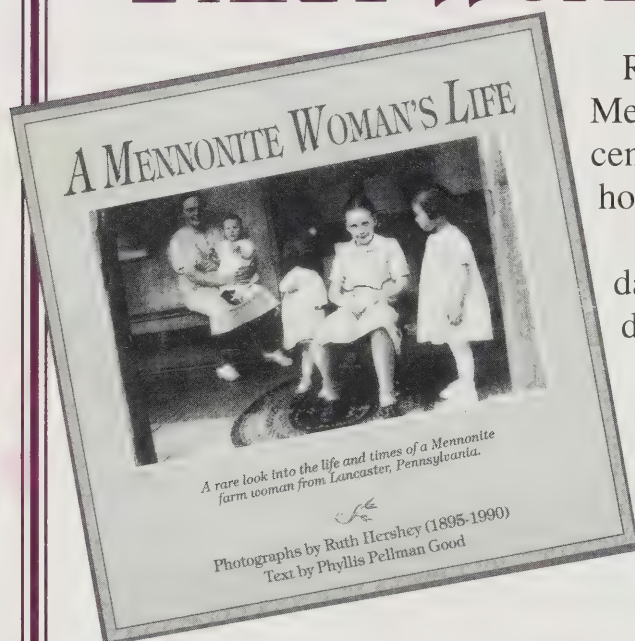


Send Form 3579 to: **Festival Quarterly**  
3513 Old Philadelphia Pike  
Intercourse, PA 17534  
Postmaster, Address Correction Requested

/99

46526

# FARM WOMAN WITH CAMERA



Ruth Hershey was, by all appearances a typical Mennonite farm woman. During the first half of this century she married, reared a family, cared for her homestead.

But Ruth Hershey had a sideline activity that lifted her days above the routine. She used a camera to record daily life with an unusually artistic flare.

Here are some of her best photos, with illuminating text about being a woman at that time.



## A Mennonite Woman's Life

Photographs by Ruth Hershey  
(1895-1990)

Text by Phyllis Pellman Good

96 pages • \$11.95, paperback

**Good Books**

PO Box 419, Intercourse, PA 17534  
Call toll-free 800/762-7171  
(In Canada, call collect 717/768-7171)

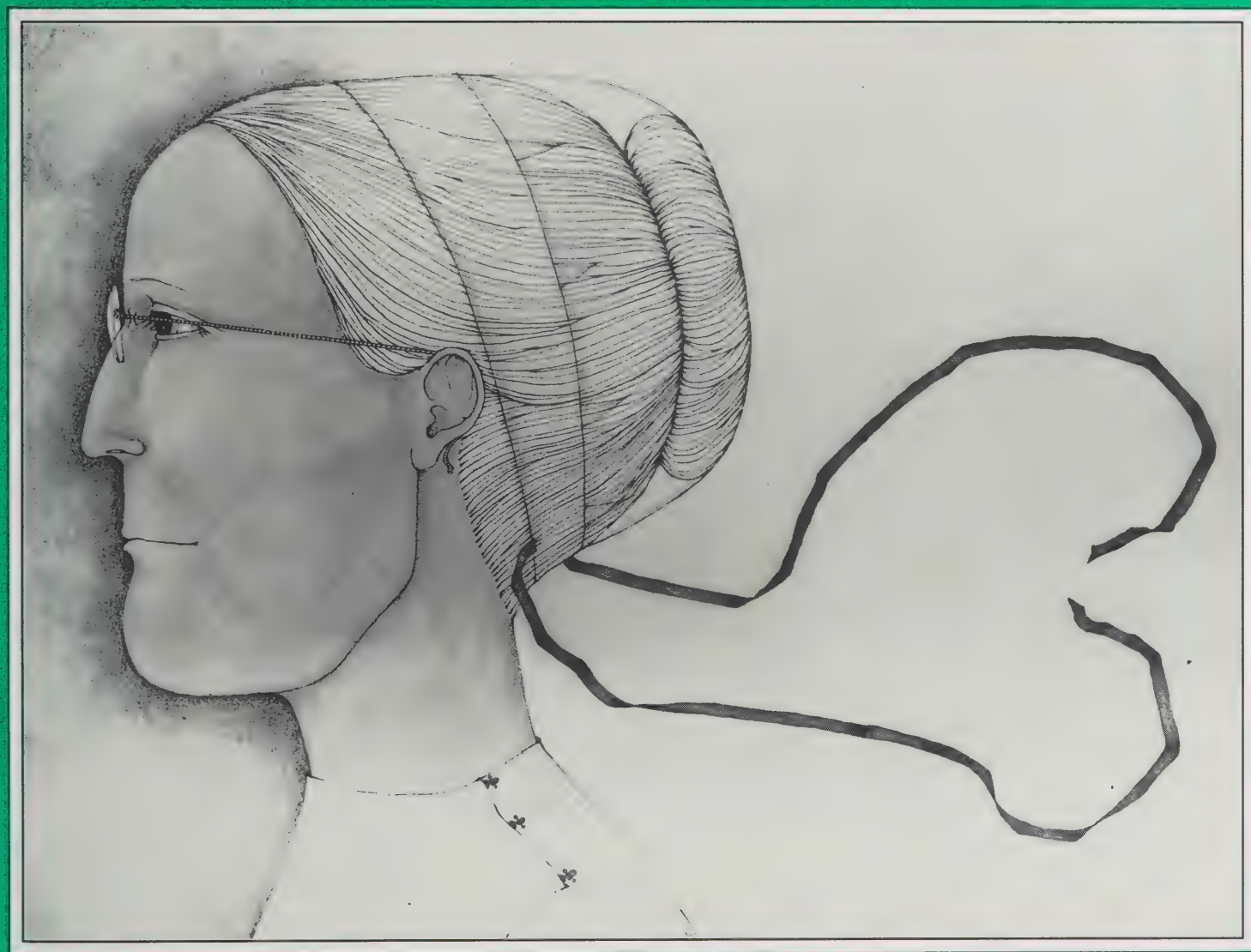
MasterCard and Visa accepted.

(You can receive a 20% discount on this book by using the FQ Readers' Book Service on page 35!)



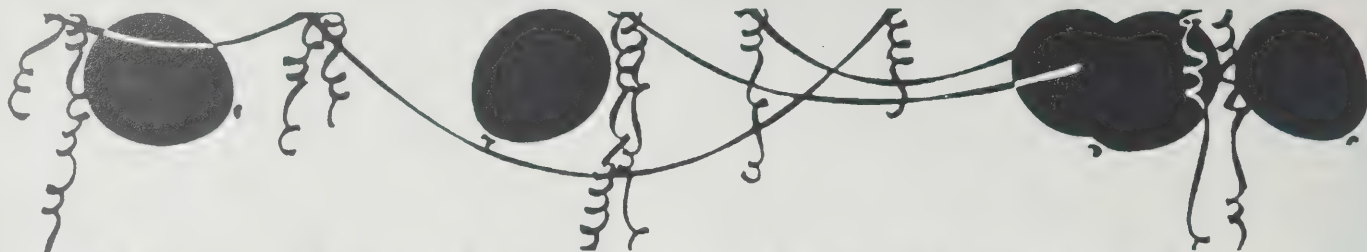
# FESTIVAL

## *Quarterly*



"Martha Convent's Cap Strings Keep Blowing in the Wind" by Sylvia Gross Bubalo





# New Books for the New Year

Perfect for your small group, Sunday school class, and personal reading!

## Innovative New Bible Study on Romans

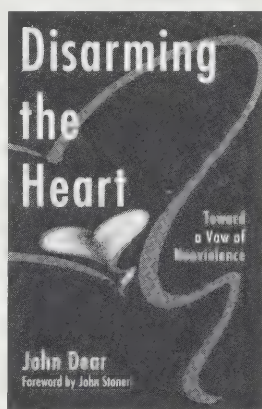
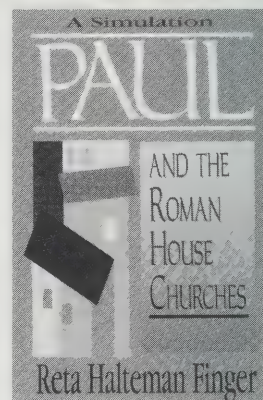
### Paul and the Roman House Churches:

#### A Simulation

by Reta Halteman Finger

Go back to the bustling streets and tiny apartments of ancient Rome. Each person will take on a role of Jew, Gentile, slave, conservative, or liberal, experiencing the apostle Paul's message of Jesus' gospel like never before. Includes 13 simulation exercises, debriefing and applications, leader's guide, and recipes for a Roman Agape Meal!

Paper, \$9.95; in Canada \$12.95.



## Discovering Peace on Earth

### Disarming the Heart: Toward a Vow of Nonviolence

by John Dear

"May the God of nonviolence disarm our hearts and make us instruments of God's disarmament of the world." —John Dear

"Herald Press has . . . produced a volume which gives sustained attention to the personal, psychological, and spiritual truths and disciplines by which individuals can hope to enter into and sustain a lifestyle of nonviolence."—from the foreword by John Stoner, MCC

Paper, \$11.95; in Canada \$15.75.

## But Why Don't We Go to War?

### Finding Jesus' Path to Peace

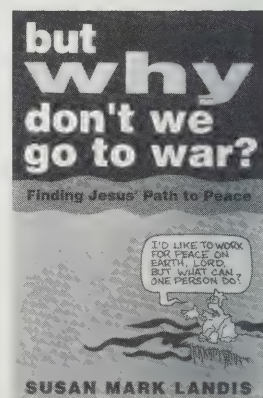
by Susan Mark Landis

"If we are to reach real peace in this world . . . we shall have to begin with the children."

—Mahatma Gandhi

When parents do not believe in war, how do they teach their children this ethic when all around them war and violence are glorified in videos, movies, TV, toys, and books? This is an excellent resource for use with upper elementary-aged children. Included are six sessions with dialogue, stories, dramas and songs, helps for parents, and other teaching materials.

Paper, \$9.95; in Canada \$12.95.



Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum \$2.50. Canadian customers, add 7% of total for GST.



**Herald Press**

Dept. FQ  
616 Walnut Avenue  
Scottsdale, PA 15683-1999

**Herald Press**

Dept. FQ  
490 Dutton Drive  
Waterloo, ON N2L 6H7



# FESTIVAL

## Quarterly



on the cover . . .

A graphite drawing-watercolor entitled  
“Martha Convent's Cap Strings Keep  
Blowing in the Wind” by Sylvia Gross  
Bubalo of Seattle, Washington.

### FEATURES



p. 11

- |    |                                    |                                 |
|----|------------------------------------|---------------------------------|
| 6  | Two Roads to College               | Sue V. Schlabach & Glen A. Roth |
| 10 | Baptism, for All the Right Reasons | Sue V. Schlabach & Glen A. Roth |
| 12 | Pastor With a Lost Childhood       | Merle Good                      |
| 14 | A World in Clay                    | Jewell Gross Brenneman          |
| 16 | Grandma's Covering                 | M. Janelle Thomas               |
| 17 | Gathering the Light                | J. Craig Haas                   |
| 22 | Amazing Grace                      | Merle Good                      |

### NEWS



p. 15

- |    |                     |
|----|---------------------|
| 26 | Museums & Galleries |
| 27 | Publishing Notes    |
| 33 | Did You Know That?  |
| 34 | Quarterly News      |

### COLUMNS

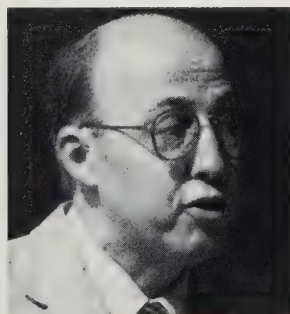
- |    |                      |                  |
|----|----------------------|------------------|
| 24 | Expressions in Music | Carol Ann Weaver |
| 25 | Farmer's Thoughts    | Keith Helmuth    |
| 35 | Energy Watch         | Kenton Brubaker  |
| 36 | Borders              | Peter J. Dyck    |
| 38 | Reclassified         | Katie Funk Wiebe |

### COMMENTARY

- |    |           |
|----|-----------|
| 5  | Editorial |
| 39 | Comment   |

### CRITIQUE

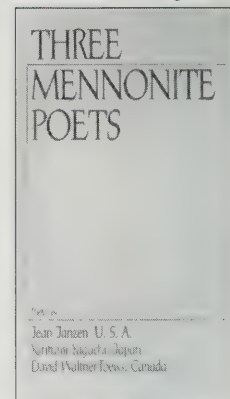
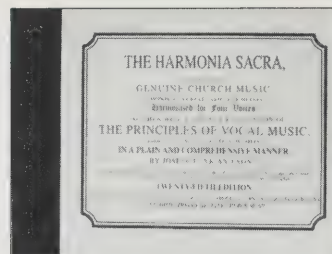
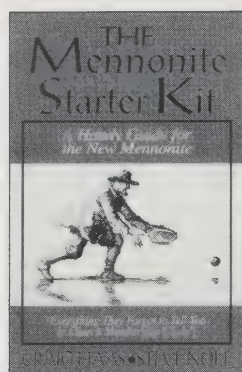
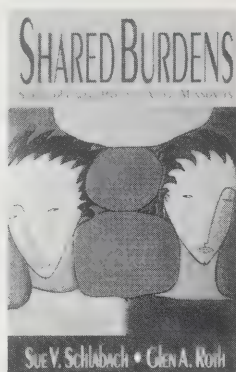
- |    |                           |
|----|---------------------------|
| 28 | Mennonite Books in Review |
| 37 | Film Ratings              |



p. 22



# Mutual Aid • Humor • Music • Poetry



## Shared Burdens: Stories of Caring Practices Among Mennonites, by Sue V. Schlabach & Glen A. Roth

It is a practice that has distinguished Mennonites since their beginning—the unconditional offer of aid and assistance when trouble strikes a member. Commonly known as “mutual aid,” the practice has expressed itself in barnraisings, in the community’s providing ongoing care for a disabled individual, in their paying bills when a breadwinner has lost employment.

But now that only comparatively few Mennonites are self-employed, and now that many women work outside their homes, these people are less able to respond in traditional ways. On top of that, the community is faced with new varieties of “trouble”—those brought on by dysfunctional families, medical advances that extend life but don’t remove the need for care, urban crises of poverty and race.

A candid exploration of how a traditional practice has been adapted to the modern world through stories.

5½ x 8½ • 185 pages • \$6.95, paperback

## The Mennonite Starter Kit: A Handy Guide for the New Mennonite, by Craig Haas & Steve Nolt

What does it take to really become a Mennonite? **The Mennonite Starter Kit** takes a witty look at the assumed but unwritten requirements of acceptance into the Mennonite community. Tongue-in-cheek, the authors explore the maze of Mennonite jargon, acronyms, habits, and upside-down values confronting newcomers to Mennonite churches.

Whether you are considering “to join or not to join” the Mennonite community—or have been a Mennonite for years—you will enjoy this light-hearted, but insightful, look at contemporary Mennonite culture.

5½ x 8½ • 96 pages • 44 illustrations • \$5.95, paperback

## The Harmonia Sacra, Twenty-Fifth Edition, by Joseph Funk and Sons

First published in 1832 by Joseph Funk of the Shenandoah Valley, Virginia, this popular shape-note hymnbook has enjoyed sales of nearly 100,000 copies. This new edition is built on the 12th edition (1866), the first 4-part edition. It includes materials added in later editions, as well as a section of three-part tunes from the early editions. Funk was known as “the father of music” in northern Virginia. His hymnbook was used in singing schools and for church use among Mennonites and many others. This beloved hymnbook is still used widely today by singings and song groups. This new edition brings to the public the best of this rich tradition in music.

9½ x 6¼ (horizontal) • 407 pages • \$19.95, hardcover

## Three Mennonite Poets, by Jean Janzen, Yorifumi Yaguchi & David Waltner-Toews

This well-received collection features three poets who differ widely in culture and style, yet are rooted in common values. Yorifumi Yaguchi is a well-known Japanese poet and professor. Jean Janzen is a Fresno, California, poet whose work has appeared in many literary magazines, and David Waltner-Toews is a Canadian with several books to his credit.

**What reviewers say—** “An unlikely gathering of excellent poems.” —Hiram Poetry Review

“Nature and current events are simultaneously addressed in these lines, most of which reckon in quietly sad ways with the virtues of quiet and peace, the simple life and humans who seek both.” —Christian Century

5 x 9 • 120 pages • \$8.95, paperback • \$13.95, hardcover

**Good Books**

P.O. Box 419, Intercourse, PA 17534 • Call toll-free 800/762-7171 (In Canada, call collect 717/768-7171)

MasterCard and Visa accepted.

(You can receive a 20% discount on this book by using the FQ Readers' Book Service on page 31!)



# FESTIVAL *Quarterly*

**Festival Quarterly** (USPS 406-090, ISSN 8750-3530) is published quarterly by Good Enterprises, Ltd., at 3513 Old Philadelphia Pike, Intercourse, PA 17534. The **Quarterly** is dedicated to exploring the culture, faith and arts of various Mennonite groups worldwide, believing that faith and the arts are as inseparable as what we believe is inseparable from how we live.

Copyright © 1993 by Good Enterprises, Ltd., Vol. 20, No.3. All correspondence should be addressed to **Festival Quarterly**, 3513 Old Philadelphia Pike, Intercourse, PA 17534.

Second-class postage paid at Lancaster, PA.

#### U.S. subscriptions:

one year—\$14.00  
two years—\$27.00  
three years—\$40.00

#### Canadian subscriptions:

(in Canadian funds)

one year—\$18.00  
two years—\$34.00  
three years—\$50.00

(Please use U.S. prices if remitting in U.S. funds)

#### Subscribers outside the U.S. and

Canada—please remit in U.S. funds and add 10% for extra postage.

**Editor**—Phyllis Pellman Good

**Publisher**—Merle Good

**Assistant Editor**—Louise Stoltzfus

**Designer**—Dawn J. Ranck

**Circulation Manager**—Jolyn Hoover

#### Contributing Editors

—David W. Augsburger, Kenton K. Brubaker, Peter J. Dyck, Jan Gleysteen, Keith Helmuth, Emerson L. Leshner, José Ortíz, Mary K. Oyer, Jewel Showalter, Carol Ann Weaver, Katie Funk Wiebe.

## EDITORIAL

### You Can Go Home Again

Nine years ago after nearly a decade of agony over the pain my decision would generate in my family of origin, I decided to leave the New Order Amish church. I had been a member there from the time of my baptism at age sixteen in 1968.

I am the oldest in a family of eleven. In 1969 my parents decided to leave the Old Order Amish church—against the wishes of my father's family—to become members of the New Order Amish church which I had joined. They wanted to keep their family together. Their decision was intentional. It was family oriented. It was about staying together. It was about mutual beliefs and understandings and hopes.

For nearly ten years it worked. My father was ordained to the ministry in 1972. In 1975 he became bishop of a small, struggling congregation in Gap, Pennsylvania. I was loyal, committed, and involved in the life of my family and my church. But I also began to try my wings.

When they kept bumping into obstacles at every turn, I launched into ten interminable years of searching and reaching. How could I leave? How could I betray my family's trust? How could I disappoint them? Would I put my personal salvation in jeopardy?

Meanwhile, the neat patterns of our family fabric were slowly unraveling. One of my brothers packed a van—1970s style—and moved himself and his life to Sarasota, Florida. By 1983 three of us had joined him and had begun to leave the church of our parents. Their grief was tangible and frustrating. They wanted their children to become like them—not out of selfishness, but out of a deeply held belief that what they had chosen was truly the way to God.

When I left during one trauma-filled March in the early 1980s, they wept and cajoled, pleading with me to reconsider and, if I could not reconsider, at least to consider their wishes that I not compromise my faith. I went home to Sarasota and remade my life.

In 1987 after graduating from the University of South Florida with a degree in English literature, I went looking for a job. One of my sisters knew of an opportunity with Good Books in Intercourse, Pennsylvania—two miles from both my

parental and my ancestral home. My family urged me to think about it. They wanted me to come home.

I came back home again. Not to return to my past. Not to relive my past. Not even to rediscover my past. But I came back home again to work out my past. To find the links between my warm Amish grandmother and myself. To find the links between my father and myself. To find the links between my life as an Amish person and my life as a late twentieth century woman.

Was anything left with which to build bridges? Hidden away in corners of my closets and drawers were a few articles of clothing—those I could bear to keep. Buried deep inside were lots of memories. And even deeper was the pain over everything I had lost. I had lost my community. I had lost my connection to centuries of people who lived before me. I had broken a long chain of humble lives and quiet homes and gentle ways. Where was the sustaining grace?

I found grace in the eyes of my sister-in-law who offered herself and her children to me with unconditional love. I found grace in the hands of my aunts and cousins and sisters and nieces and cousin's children who gathered around my mother and me to quilt an heirloom given to me thirty years earlier by my beloved grandmother. I found grace in my mother's food—fried sweet potatoes, roast filling, fresh garden salad, old-fashioned bean soup, and homemade sauerkraut.

Then early in 1992, I began work on a writing project about the lives of two Amish folk artists. My father pulled out a battered shoebox filled with turn-of-the-century letters and gave them to me, saying, "These might help you." Written to and by my grandmother's only sister, the priceless collection reached across a century of time to me. This woman's life and choices were very different than my own. But seeing the world through her eyes and feeling it through the loving hands of those who had carefully saved her letters, I realized that though the chain connecting us had become worn and thin, it had not been broken.

—LS



Phyllis Pellman Good, Merle Good

# TWO ROADS TO COLLEGE

by Sue V. Schlabach and Glen A. Roth

*Editor's Note:* Shared Burdens is a collection of stories about contemporary Mennonites and their efforts to care for each other and practice mutual aid. This is an excerpt from that book.

## Paul Schrock, 1950

Ryegrass harvesting had just begun in western Oregon, and Paul Schrock headed for the field on the tractor, pulling the combine in his wake. Windrows of ryegrass stalks formed golden stripes parallel to the horizon, their heads heavy with seeds. He was more intrigued by the book in his back pocket than the day's 12 hours of work, and he secretly wished that the machinery would break down. At least then he might have time to read a chapter of his book in the shade of the combine while Father fixed the equipment. The Schrock family was part of a small Mennonite community in the Willamette Valley of western Oregon. Two mountain ranges, the jagged and often snow-capped Cascades to the east and the rolling green Coastal Range to the west, acted as literal and symbolic shields against the outside world. Life in the Valley was sustained by the fertile land and the meandering Willamette River, a tributary to the Columbia River that lay north. Life here could easily go on untouched by the outside world. Although there was limited personal contact with other Mennonites, a significant and regular contact crossed the mountains—the pages of church publications from Scottdale, Pennsylvania.

A children's periodical called *Words of Cheer* helped Paul feel connected to east coast Mennonites, despite the geographic gap between them. When *Words of Cheer* published a letter he had written, Paul found another link in the form of a pen pal from Lancaster, Pennsylvania.

## Oliver Zehr, 1932

Oliver Zehr's car wouldn't start. Short of walking or riding a horse, it was his only way to go to school, and on a cold morning like this neither of the other options was too enticing. Few of his friends were attending school anymore; most had joined their fathers on the farms that filled the Valley. So why not quit school now? There would always be time to finish later.

## Paul, 1954

Paul's fascination with reading posed a bit of a problem with his parents. They wondered when he would get serious about farming and learn to make a living. But Paul had little interest in farming. His mind was on college. He had just graduated from Western Mennonite School and hoped to go

to Eastern Mennonite College (EMC) in Harrisonburg, Virginia, in the fall. Paul's father, Melvin, recognized a glimmer of his younger self in his son. Melvin's generation had wanted to attend high school, and Melvin and his father had butted heads on that issue. Melvin's father had won their dispute. He did not begin high school until he was "of age."

Over the span of one generation the issue between father and eldest son progressed from high school to college. The value of education was not a debate confined to the Schrock family. Throughout Mennonite communities across the country, parents and children struggled over the benefits and dangers of higher education. When the time came, Melvin realized that he could not, in good conscience, forbid Paul to go to college.

On August 3, the day before Paul's nineteenth birthday, Melvin tried one last measure to keep him on the farm.

"Son, if you decide to stay and help out around here, I'll buy you a car."

A car to any 19-year-old is a powerful enticement. Paul couldn't help but consider the offer.

"But, if you decide to go to college," Melvin added, "I will begin to pay you wages. You can work as long as you like and take what you earn."

## Oliver, 1943

Oliver had always hungered to see the world. Ten cycles of the farm year had passed since he left school, and he was ready for a change. Later, he couldn't pinpoint what provoked him to join the Navy, other than his profound desire to travel. The energy and vitality of youth is not always subject to reason.

The Construction Battalion of the Navy only took him as far as Camp Perry, Virginia, and he terminated after a year. On the way back to Oregon he stopped to work in a rural Mennonite community in Stark County, Ohio. As he traveled by bus to and from work, he recognized a fellow passenger whom he had seen in church on Sunday. Mary Helmuth was a graduate of Eastern Mennonite College and had recently moved to Ohio with her family.

World War II was coming to a close when Mary and Oliver were married and moved to Oregon.



## Paul, 1954

By the end of August, Paul Schrock found himself with \$48 in his pocket, riding east with five other people across the Cascade Mountains. He had made no admissions or financial arrangements with Eastern Mennonite College. Three days later he arrived in Virginia's Shenandoah Valley, woozy and half sick after driving, day and night, through a heat wave of over 100 degrees each day, without air conditioning.

Paul took freshmen tests, chose courses, set up finances, and moved into the dormitory. The College helped him secure a bank loan, and he earned \$1 an hour in a tire shop close to the school.

But as the first semester progressed he began to have doubts about his decision to go to college. Things weren't as romantic and adventurous as he had imagined them to be. The uncertainty of finances added to his concerns. Paul became painfully aware that a debt was accumulating, and he still hadn't found a direction in his studies.

## Oliver, 1955

Oliver had joined the railroad, making repairs. He felt fortunate to have regular work and shared his money on occasions when he became aware of a need.

Melvin Schrock had spoken with him during the summer, asking for financial help with his son Paul's college education. The timing hadn't been right then, but now the second semester was starting, and Oliver figured a college freshman would be needing money. He scrawled out a check and dashed off a quick letter. He had always wanted to go to college, so why shouldn't he help someone else who had the opportunity? The words of Jesus came to mind, "As much as you have done for the least of these, you have done it unto me." This was how he preferred to help someone, person-to-person.

## Paul, 1955

It was a discouraging week. Paul sat at his desk with a pencil between his teeth, staring at the words he had just written. He wondered what his parents would think when they got this letter. He continued to write, telling them about his debts and his feeling of not understanding why he was here or what to study. He had determined that college was not for Paul Schrock. If they would just send him some money, he would buy a bus ticket and return to the farm.

But the prospect of returning to Oregon wasn't satisfying either. Being a farmer had no more appeal now than it had before. The letter lay on the corner of his desk. He had no money, not even three cents for the stamp. Several days later, the letter still on the desk, Paul found an envelope in his student mailbox. The name "Oliver Zehr" was penciled in an almost illegible scrawl above an Oregon return address.

Paul remembered Oliver as a distant relative and friend of the family. He was a man who did some farming, but also worked on repairing the railroad. Oliver Zehr was not a leader in the church and, in some ways, existed on the fringes of church life. Why would he be writing to him? Paul couldn't guess. But to his amazement, a \$300 check was enclosed with a short letter. The writing was the unpolished script of a man who had not been able to finish school.

*Dear Paul,*

*I want you to know that I believe in you and I believe in Christian education. I am enclosing a check to help with your school expenses. You don't have to pay it back to me. If you ever are able to pay it back, pass it on to somebody else who needs help in their education.*

*Yours,*

*Oliver Zehr*

This was such an unexpected and dramatic development that Paul reassessed his situation. If God had inspired Oliver to send the money, Paul figured he should continue to pursue a degree. Oliver's gesture bridged a gap Paul couldn't cross on his own. It was the catalyst that allowed Paul to continue at EMC and to begin to shape his future.

## Oliver, 1975

Oliver would turn 60 next week. He had found it difficult to continue working since his hip replacement surgery, and the railroad finally recommended that he retire. After 30 years, he was free to do something different. His truck guided him down the familiar roads home—he could almost drive this route with his eyes closed. For some reason, the high school building stood out that day, catching his thoughts off-guard. He pulled into the parking lot without hesitation and within moments was addressing the principal, requesting admittance to the high school.

The principal was taken aback. This had never happened before. What made this 60-year-old man think he could just pick up where he left off in 1934, and how would teenagers respond to him?

This was not the only change Oliver was contemplating. Lately the rules of his home church felt claustrophobic. With each step he took, he felt watched and criticized. On Sunday someone had remarked that the belt he wore was not as suitable as suspenders. Another point of contention



art by Cheryl Benner

revolved around the retirement pension Oliver would receive after working for 30 years on the railroad. The church felt he should refuse the pension and allow them to support him. The church leaders were suspicious of further education and responded negatively to Oliver's desires to finish school.

Today he stood in the office of the local high school, ready to cut new paths. The education details were attended to, and Oliver joined the Central Linn High School junior class.

The principal's worries proved to be unfounded. Oliver consistently made the honor roll and was elected vice president of the student body. He graduated in the spring of 1977.

Oliver's goal to see the world stayed with him. That summer he and Mary took a trip to Europe, celebrating his high school graduation. And the Zehrs moved their membership to another local Mennonite church.

### Paul, 1960

Paul returned to the EMC campus as a representative of the Mennonite Publishing House in Scottdale, Pennsylvania. His years as the college newspaper editor had led him into his editing job, and he enjoyed returning to EMC to recruit students for summer internships and postgraduate jobs in publishing.

The College asked him to address the student body in

their morning chapel gathering. He looked out to the sleepy faces and then over to the college president, John R. Mumaw, who was seated next to him on the platform. Amazement passed over their faces, while each recalled how strained their relationship had sometimes been during Paul's enrollment at EMC.

Paul flashed back to an evening in the dormitories on the west side of the administration building when he threw a pair of tennis shoes out a third floor window. He intended to scare somebody below, but one of the shoes bounced off a window ledge into the open window of the president's office. Somehow Paul was identified as the culprit and soon found himself standing in front of John R. Mumaw. Paul had been there before after several other scrapes with the rules.

In an administrative manner Mumaw said, "Paul, I'm sorry that in years to come, I'll need to remember this situation." Impertinently, Paul replied, "J.R., I'm sorry that in years to come I will have to remember this about the College."

Both men chuckled inwardly at the memory, as Paul stepped to the podium.

### Oliver, 1965

The letter that arrived from Paul Schrock took Oliver as much by surprise as his check had previously startled Paul. This time Paul had enclosed a check and suggested the name

## DOES MUTUAL AID HAVE A FUTURE?

Does the practice of mutual aid translate to the contemporary world?

In their new book, *Shared Burdens*, Glen Roth and Sue Schlabach set out to discover whether growing individualism and independence have withered this traditional practice. Has mutual aid been effectively destroyed by the fact that most households have two working spouses and far less schedule flexibility than before?

Has the threat of legal entanglements stifled mutual aid? Can the practice stretch to include the many varieties of trouble present today—dysfunctional families, medical advances that extend life but don't remove the need to care, urban crises of poverty, racial tensions, violence?

Roth and Schlabach conducted numerous interviews with persons from the Mennonite community who had either suffered some sort of loss or attempted to offer care to another.

Both are cautiously optimistic about mutual aid continuing among



Sue V. Schlabach



Glen A. Roth

Mennonites. "Baby quilts and casseroles when someone is sick will always be with us," Schlabach asserts. "But when more touchy issues come up, will the church be there?"

Roth's concern settles on two points. "Our people will continue to offer help spontaneously. But I'm afraid we're too busy and exhausted to commit ourselves to helping with chronic need. We don't have the structures in place to work successfully at that. We need to nurture active caring into our overall teaching as a church. Unless we teach and model it specifically, it won't happen.

"We also show some incapability for dealing with painful issues that seem to go at cross-purposes with our theology and way of living. How can we be faithful without compromising?"

Can mutual aid continue as congregations grow bigger, meet less frequently, and come together from greater geographical distances?

"Mutual aid will be superficial if that's the way we have church," comments Schlabach. "When people don't know each other well, they can't share intimately."

Roth sees another mine field. "We have a growing concern for our personal security and building up of our own reserves. We are so self-absorbed, almost narcissistic, that we miss the moving of the Holy Spirit to be empathetic and caring."

Yet there is reason to hope, both believe. "In the middle of our failings, our heritage of biblical knowledge and historical tradition can be a reservoir, a stability, whether we're suffering or thriving," reflects Roth.—PPG



of a student who needed funds. Paul related that he now was working at the Mennonite Publishing House in Scottdale, Pennsylvania, and was married to June Bontrager of Alden, New York. Had it not been for Oliver's check, he would likely be working on the family farm. He thanked Oliver again for giving him a second chance to stay in college.

Oliver passed the money along to the student Paul suggested.

### Oliver, 1982

With a high school diploma under his belt (not suspenders!), Oliver took steps to attend college, a goal that had earlier seemed unattainable. His application to a local community college was accepted.

He was delighted to open the volumes that filled the college library and fill his own head with the history of medieval Europe. He earned an Associate of Arts Degree in Humanities in the spring of 1982. He and Mary celebrated this achievement with a trip to Alaska.

The two-year program only whetted Oliver's appetite for still more education, so he continued his studies in history at Oregon State University. During his enrollment he participated in a three-week exchange program to Ecuador, in another effort to expand his cultural awareness. Health problems and several surgeries delayed his graduation until 1989, when he turned 74 years old.

### Paul, 1993

During Paul's more than 30 years at Mennonite Publishing House, he has worked in many editorial and administrative positions, starting as assistant editor of *Gospel Herald*, the weekly magazine of the denomination. Within two years he began a nine-year stint as editor of the children's paper, *Words of Cheer*, the same paper he read as a child in Oregon. He founded the magazine, *Purpose*, and developed Christian education materials. Presently he is responsible for both the Herald Press book publishing program and the congregational literature division of Mennonite Publishing House.

Paul recalls that a second check arrived, and perhaps a third, during his college years, so that the total amount Oliver shared with him was substantial. He remains grateful to Oliver for the financial help that enabled him to graduate from college and pursue a writing and editing career.

### Oliver, 1993

Life in the Willamette Valley is less isolated now than it once was. Oliver and Mary Zehr still live among the ryegrass fields that lie on each side of the river in the thriving Willamette Valley. The Valley air is pure; the cold river water, clean.

The mountain ranges remain a physical barrier to the happenings beyond them, but modern media penetrates them more easily now. Though Paul M. Schrock now resides on the East Coast, his words are circulated among his home community on the pages of Mennonite Publishing House materials that still cross the Cascade Mountains. Among his readers is Oliver Zehr.

*Reprinted by permission of Good Books from Shared Burdens by Sue V. Schlabach and Glen A. Roth.*



My father started as a minister in a little urban church in Reading, Pennsylvania, in the Fifties. In that era, neighborhood children were invited to attend Sunday school at the church, but few of their parents attended.

When my father first met Willie Mae Thomas, she was a teenager with one child who came to church. She eventually had four children who all came to Sunday school. Her children really enjoyed coming to the church and to my parents' house, and Willie Mae wondered why.

One Sunday night she came to a foot-washing service at the church. She did not participate that evening, but closely observed. She was moved to tears by the words that were exchanged and the humble act of people washing each other's feet. My father explained the meaning behind footwashing, and she continued to ask questions.

After that she called my parents to ask more specific questions about our beliefs. She gradually came into the church and became a woman of faith. She was a Sunday school teacher for me and my brothers and sisters, and we all learned to know her as Sister Willie Mae. Willie Mae is now in her seventies and still attends the church and continues to minister to my siblings and me through letters.

Before Willie Mae began attending the church, her children were being cared for by my parents through the church programs and frequent visits in our home. She, in turn, became a pastor to their children. It was a flip-flop of caring. My parents could not have known when they met this woman that she would give so much to their children at some later time.

*Aldine Musser  
Bridgewater Corners, Vermont*

*Reprinted by permission of Good Books from Shared Burdens by Sue V. Schlabach and Glen A. Roth.*

# BAPTISM, FOR ALL THE RIGHT REASONS

by Sue V. Schlabach and Glen A. Roth

*Jim Reusser, Mennonite pastor, carried a secret for many years.*

To anyone coming down the hall, I must have looked like an expectant father. True, I was pacing the floor of the maternity ward waiting room with the trademark expression of worry. Only one hour before I was relaxing into my seat at the music hall of the University of Waterloo, ready to enjoy a choral concert. Moments before the curtain rose, a colleague tapped my shoulder and told me I was needed at St. Mary's Hospital. Jane Bingeman, a member of the church where I served as pastor, had gone into labor, and her husband, Lawrence, was frantically trying to reach me. My friend relayed the message: the baby was not expected to live; would I baptize it?

Baptize? My mind leaped in mental gymnastics while I drove across town. I pondered the Mennonite practice of baptism in which individuals are baptized, not as infants, but as believers. This practice had become, in fact, a building block of the Mennonite faith. What would be the repercussions if I, a Mennonite pastor, performed an action so contradictory to a basic practice of the Mennonite church?

As a pastor, I had learned to expect anything, but I had never prepared myself for this kind of request. Jane was not of Mennonite background. She was raised in a tradition that performed infant baptism, and having her dying child baptized would provide her with comfort. My inner voice

was telling me, "Go and support these people." At another level I was experiencing anxiety. "But does this mean I should baptize their baby?" I didn't want to cause a misunderstanding in the church.

It was a scary decision to make. But it became clear to me that I must perform this baptism for Jane's peace of mind. My concern about how the church would respond had to be secondary.

The next step was to rationalize my decision. I told myself that performing this rite would do nothing to the sick baby, but having the child baptized would be very important to the parents, especially to the mother. If the baby would live to adulthood, then there would be adequate time for me to talk about the choice to be baptized again.

Now, waiting alone in the maternity ward, I continued to ponder this pending baptism. What kind of ritual does a Mennonite pastor go through when baptizing a baby? I rehearsed in my mind what I might say and the gestures I might make.

My preparations were cut short when the double doors of the maternity ward flew open and a flurry of nurses and doctors swept into the waiting area. One of the nurses handed me a paper cup of water, for which I thanked her, and instinctively took a sip. When the warm water touched my lips, I knew that it was meant for baptizing, not for drinking.





With a flushed expression I turned to Jane, who was in the middle of the commotion on a stretcher. The reality of the moment had come to me the instant that warm water touched my tongue, and I was pulled into motion. The little girl was held up to me, and moments later I used the water I had been handed on her fragile forehead, saying, "I baptize you in the name of the Father, the Son, and the Holy Spirit." I could only imagine what that nurse was thinking, "What sort of ritual is this for the reverend to first drink and then baptize?"

I shared the story with my family. They believed I did the right thing but also found the drinking incident to be exceptionally funny. The story became a great source of humor among our family members. But for many years I was close-lipped about it outside our home, particularly because of my concern for the reputation of our congregation. I didn't want the wider church to misunderstand my action as a form of rebellion or disbelief in the practice of adult believer's baptism.

Ten years later I was traveling to a meeting in northern Canada with a ministerial committee from our local Mennonite conference. While we were driving, someone casually mentioned that I had not been interviewed by the conference since the time that our congregation decided to affiliate with both the Mennonite Church and the General Conference Mennonite Church. The atmosphere was relaxed, and the men I was traveling with were friends I had known for years. They spontaneously, and quite informally, began to interview me in the car. The next thing I knew I was telling the story of my baptizing the Bingemans' baby.

As I talked I began to realize that over the years I had handled its confidentiality too seriously. The others in the car could tell I had been overly sensitive about it, and when I got to the part where I drank the baptismal water, their uproarious laughter set me at ease. At that point the mood shifted from informal to completely non-serious. We were zooming down the highway at 60 miles per hour when one of them said, "Thank you for the interview, Jim. Now could you step outside while we discuss your qualifications?" Once again, uproarious laughter resonated through the car.

Perhaps my own non-Mennonite background helped me understand Jane's point of view. In the 1920s my parents left the Mennonite Church because there were no opportunities in the church for my father to pursue vocal music as a full-time profession. Though my upbringing was mostly within the Presbyterian church where infant baptism was practiced, my parents maintained their Mennonite convictions. Neither I nor my siblings were baptized as infants. I only discovered as an adult that many of the teachings we learned in our family were rooted in Mennonite theology. Just as my parents continued to practice some of their Mennonite beliefs while attending a Presbyterian church, Jane maintained her belief in infant baptism while attending a Mennonite church.

As a Mennonite, I have always been committed to adult believer's baptism. But I have never had second thoughts about my choice to baptize the Bingemans' baby. It seemed like a Christ-like thing to do, which is the essence around which the Mennonite faith is anchored. I would do it again.



Bethany Birches Camp is grateful for nearly ten years of giving that we received from Omar Zook. We met Omar when Jim was a Voluntary Service (VS) administrator in Reading, Pennsylvania. Omar worked at a prison halfway house where Jim placed VSers from time to time. When Jim first met Omar his wife was very ill with multiple sclerosis, and Omar needed to push her everywhere in a wheelchair. He began to build a house for the two of them which would be entirely equipped for her needs with railings in every room and an elevator. He spent all his extra hours working on the house.

We moved to Vermont to pastor Bethany Mennonite Church and direct Bethany Birches Camp. We learned the sad news that Omar's wife died right after he completed the house. On a whim we decided to invite Omar to come to camp for the summer. He was about 75 the first year he came and in great physical shape. He was in charge of camp maintenance.

Omar took an immediate interest in the camp, and wanted to give his time and finances to improve our facilities. The camp kitchen was in very poor condition, and Omar brought it up to code, replacing things and making repairs. Every year he took on a project and gave toward it until it met the standards. He built a maintenance shed and gave thousands of dollars toward the renovations of our camp cabin. In addition, he donated the use of his van each summer. We used it to transport kids and haul canoes or supplies.

In return, the camp offered Omar a place to be in a community. Each summer he talked about his wife and continued to deal with his grief. This is a place where he came to work through that sad part of himself. He found comfort here.

Each evening Omar sat on the porch of the cabin and watched the kids' activities down below in the field. When there were troublemakers, we often sent them up to Omar who talked with them and listened. We don't know what he said, but they always calmed down.

At a time when Omar needed to be cared for, he chose to give. Bethany Birches Camp and many lives have benefited from his choice.

*Jim & Aldine Musser  
Bridgewater Corners, Vermont*

*Reprinted by permission of Good Books from Shared Burdens by Sue V. Schlabach and Glen A. Roth.*

*Reprinted by permission of Good Books from Shared Burdens by Sue V. Schlabach and Glen A. Roth.*





photos by FQ/Merle Good

# PASTOR *with a Lost Childhood*

by Merle Good

Leonor de Mendez seems like a pastor when you meet her. The sparkle of her eyes and the warmth of her smile combine with a thoughtful manner. Mother of four, wife to Mario, one of the pastors at Casa Horeb in Guatemala City, and member of the Executive Committee of Mennonite World Conference, Leonor appears personable and wise.

But life did not always give Leonor a sense of fulfillment. "I still feel I was robbed of my childhood," she says pensively.

Leonor was the eldest of three girls, born in Guatemala City. Her parents separated when she was four years old, and for a year all three girls lived with their mother, and their father paid alimony. But then their father's new wife complained about the alimony and persuaded him to take Leonor and her sister Miriam from their mother to live with them. This lessened the alimony and kept their father from seeing "that woman" (their mother) anymore.

Life with their stepmother proved very difficult for Leonor and Miriam. "She was very mean to us. She hit us. We were even sent home from school because we were dirty."

Then one day when Leonor was 10, a wonderful thing happened. Unknown to the girls, their real mother, whom they had lost track of, attended the same church as Leonor's school teacher. One

day at church, her teacher told their mother that she knows two girls at her school who look like her. Their mother asked their names and became very excited when the teacher said, "Leonor and Miriam." She sent the girls' aunt to the school to observe the girls, and the next week she herself secretly visited the school to see Leonor and Miriam.

"She introduced herself to us, but we did not speak to her. We found her a stranger," Leonor remembers. After all, five years had passed, five years of unhappy trouble and hardship.

The girls' mother knew the only way she could regain custody of Leonor and Miriam was to prove to the court that the girls were suffering physical abuse. She gave them the address of a doctor and told them to run to this doctor's office the next time they were beaten by their stepmother.

They followed their mother's instructions, and several months later the court permitted them to be reunited. "I was a very troubled person, very lonely," Leonor recalls. "I had few friends."

Life with her mother was difficult too. She had a job in a textile factory and was better off than the girls' father and stepmother had been. But Leonor had felt so abandoned that she would ask her mother over and over, "Why did you leave me? Why did you leave me?"

At age 15 Leonor went to the Pentecostal Bible School to study. A new stability entered her life. But the sense of lost childhood has followed her. She hopes she's been a more caring, thoughtful mother to her own children. And she did not want her children to experience a broken home as she had. Before she married Mario, Leonor says she pressed him, "Are you sure you're not going to divorce me?" They decided and covenanted that divorce was not an option for them.

She remembers the first time she saw Mario. He came past a window at the church where Leonor and her girlfriend were standing, and he ignored them as he went on into the church. "Oh, he's a rude person," she said to her girlfriend.

Months later, they had seen more of each other at the Bible Institute they were attending (Leonor was one of only 12 women among the Institute's 150 students). "We knew each other better and became good friends."

But students in those days needed the permission of the Pentecostal missionaries to date. "Even after we were engaged, we were permitted only ten minutes together around the table after supper!"

Mario and Leonor were married after they graduated from the Institute. Each couple who graduated was commissioned to start a congregation from scratch. They labored for three years,



and 15 persons converted to faith. Then they were transferred to a second three-year assignment at another location in Guatemala City.

Other assignments followed for four more years. Mario served on the pastoral team of a large Pentecostal central church (1,000 members) where he found his niche in a counselling ministry. They later moved on to San Pedro and then on to Tegucigalpa in youth ministry.

Then Mario became quite ill. He suffered two heart attacks and needed a lot of rest. The family returned to Guatemala City.

1978 was an important year. Mario pursued a dream he had and opened a printing shop. Through this business, he and Leonor met a lot of people and witnessed about their faith. Soon they began a house church which grew to 90 persons. They combined with another house church begun by Gilberto Flores and became Casa Horeb ("because God spoke at Mt. Horeb")—a Mennonite congregation in Guatemala City.

Today there are seven Mennonite churches in the city. Leonor and Mario continue to operate their print shop and are both on a team of nine pastors at Casa Horeb. In addition to teaching and preaching at her own congregation, she is active in ministering at many of the other six congregations.



There appears to be a growing openness to women involved in ministry. "The men are changing on this. I receive a lot of support from the church," she says.

Leonor participated in and graduated from Semilla, the seminary program among Anabaptist groups in Latin America. She articulates a commitment to the integration of faith and daily life.

Leonor's and Mario's children are mostly grown up now—Rene, Betty, Karla, and Kathy, range in age from 24 to 15. Their print shop keeps the whole family busy. And they love the church very much.

On the Executive Committee of Mennonite World Conference Leonor confronts many issues which resonate with her concerns for the Guatemala Mennonite churches. How should leaders be called and trained? Are Anabaptism's themes and the charismatic movement compatible? Can congregations combine the gifts and needs of members across social, economic, and educational differences? Is accountability an ideal or a reality?

Leonor de Mendez has found a joyful adult life after a sad, battered childhood. Her vision, energy, and gifts continue to contribute to her own church as well as the direction of the worldwide peoplehood. "I have felt gradual growth and a sense of call," she concludes, her eyes shining.





# A World in Clay



photos by Jewell Gross Brenneman

by Jewell Gross Brenneman

*One spring weekend, artist and teacher Jewell Gross Brenneman took 16 teenagers (plus a few younger and a few older) to a retreat center in the West Virginia hills. The group came from four different churches in the Washington, D.C. area.*

*Armed with clay and only a spare number of tools, Jewell had a project in mind that was inspired by a recent show at the Corcoran Gallery in Washington.*

Artist Anthony Gormley created a poignantly evocative vision of humanity. Thirty-five thousand tiny, individually made terracotta figures were unwrapped and set up by local high school students into an arrangement entitled "Fields." Gormley wanted to encourage contemplating the ideas of cultural interaction and communication which characterizes relationships, power, and cultural identity. I set about to help "my students" make a similar grouping of corporate art.

I planned that each person would make three or four "personages," initial each with an individual "mark," and then have all figures become part of a group work of art. No one needed prior art experience. I would provide each participant with clay, a pencil, and a piece of wood for paddling. I urged them to use their imaginations and to think while they worked about relationships between races, between the rich and the poor, and between females and males. In addition, I wanted them to consider how they

experience being both individuals and part of a group.

After a brief explanation and demonstration, I handed out little two-inch cubes of clay, pencils, and wooden paddles, and we began to make our hollow figures. I asked that they try to avoid adding a lot of body information: hands, feet, arms, ears, hair, and eyes. I asked them to consider that each person's work would be unlike any other forms.

To add another dimension, I brought two colors of clay: one light gray and the other brown. I gave one color to one table; the other color to the second table. The ones using the light clay were very happy to use only the light when given the opportunity to work with the darker color. However, those using the dark wanted very much to have some of the light clay.

The technique was simply to plunge one's thumb into the ball of clay, pinching the clay between one's thumb and finger until a hollow space was created. One then gathered the top rim in to form a hollow shape with a neck at the top. This neck sometimes became a head-like projection. Paddling compressed and shaped the clay further. Flattening the bottom of the form let the figure stand alone. At the end of the first hour and a half, we had made a total of 54 figures and set them aside to air-dry over night.

The next morning we looked at the mass of figures and discussed the experience of making them. I removed several



of the forms, and we noticed how that changed the appearance of the entire group. I asked them a number of questions: Do the shapes that you made look like you? Which color figures look best? What do people of different colors contribute to you? What do you contribute to other people? Does it matter to you when people have no homes, no job, no food, and are sick? What can you do to change homelessness or the lack of jobs? What makes you happy? Are you good looking?

Then we quietly wrapped each figure tenderly in white tissue paper and a paper towel for the journey back to my studio. I would fire the figures after they dried for two to three weeks.

All participants showed shy pleasure and curiosity about what they had made. And our discussions were positive, despite the reserve that often hinders in a mixed group. These kids had a very mature notion of what is valuable and frequently offered remedies that could contribute to the various poverties of the human spirit.

I was impressed again that clay is an unusual medium for expressing uniqueness from many fingers and hearts, and it always provides new forms. After I fire the figures, they will be displayed on successive Sundays in individual church groups and eventually be returned to their makers.

Art forms are the means of sharing inner thoughts, even when they are made by brand new artists. Art is an expression available to any person who wants to work hard. This occasion gave each of us the added dimension of creating in a group. Beyond that, we are also experiencing the satisfaction of having others see the results of our effort, so that the spirit of the doer and the seer are both energized with an experience of shared love.



*A group of teenagers discover community through clay during a West Virginia retreat. Below: A gathering of their clay figures.*



# GRANDMA'S COVERING

by M. Janelle Thomas

*I* never questioned its presence there  
holding your hair like a little white cage  
locked with stern silver pins  
accessory to apron and Sunday dress alike  
it grew there on your head—a part of you.

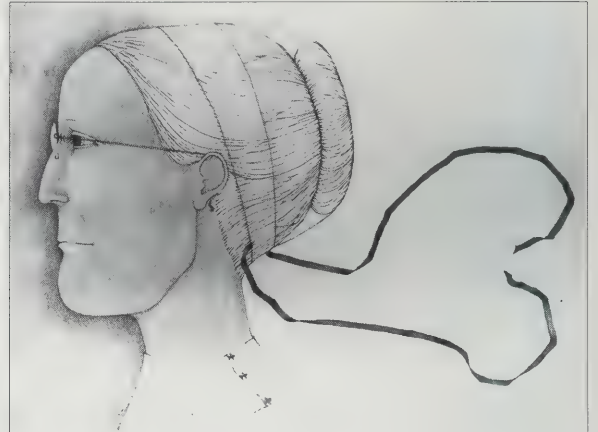
Until the afternoon when I stood  
wide-eyed and silent behind you  
as you loosened its grip and removed the familiar net  
long hair heavy and dulled by time  
falling to embrace your shoulders.

Darting past you I looked up only long enough  
to see your startled expression in the mirror  
as I grabbed the mesh half-moon, scattering pins and ran  
pressing the small grid to my face as I went,  
looking through a mini version of our front screen door at home.

Your footsteps soon followed, clacking heels chasing me  
around and around the kitchen table  
my small sock-feet slipping dangerously on worn linoleum  
giggling and shrieking and  
crumpling your hat in clenched fist.

Then breathless, I slowed, turning to glimpse your flushed smiling face  
and your hair flying like ribbons  
you scooped me up in those arms that hugged and  
washed and soothed and smelled like talcum powder  
and we twirled and spun and laughed.

My short legs kicked and your dark spindled ones,  
umbrellaed by poof of skirt and blur of slip,  
carried us nimbly in dizzying motion,  
the strangely flimsy parachute floating unnoticed to the floor.  
I remember that we danced awhile before you bent to pick it up.



Art by Sylvia Gross Bubalo

*M. Janelle Thomas, Landisville,  
Pennsylvania, is a junior at Eastern  
Mennonite College.*



# GATHERING THE LIGHT

—a look at missions activity among Mennonites

by J. Craig Haas

In recent generations, Mennonites under the spell of the “Anabaptist Vision” have fancied their efficient and effective missionary programs as evidence of their faithfulness to the vision. The Anabaptist movement of the sixteenth century was avidly evangelistic indeed, having involved hundreds of traveling missionaries and teachers. However, it does not necessarily follow from this that modern Mennonite missions are a recovery of Anabaptism. While today’s mission supporters may have the vitality of their forebears, they might also be carrying out someone else’s agenda.

Some Mennonites would go so far as to make support of mission institutions a test of a group’s claim to be genuinely Anabaptist. Ironically, the challengers themselves may be overlooking important differences between Protestant and Anabaptist beliefs. Mennonites have been influenced in mission by Protestant understandings of missionary motives and goals, and of human nature.

## Different Assumptions

Despite the American ideal of the separation of church and state, Protestants have been inclined to think of the United States and Canada as “Christian nations.” Even under a formally secular government with a patchwork of competing denominations, the old notion of Christendom—a single “christianized” civilization—persists. This ideal goes back to fourth century Rome and dominated the Middle Ages. Citizens of “Christian nations” are assumed to be members of some church even today, having been baptized into the faith as infants. Christendom is viewed as God’s kingdom on earth, the realm of light surrounded by the darkness of heathendom. The earliest Protestant missionaries were sent forth as Christian soldiers to spread Christian civilization and colonize the heathen for the church.

The Anabaptists rejected the notion of Christendom and its “Christian nations.” They gathered genuine believers—followers of Christ—out of the mixed multitude and into

disciplined congregations. Next to the all-embracing churches of Christendom, which were institutions within (and instruments of) society-at-large, Anabaptist gatherings seemed sectarian, even exclusive. They were entire other societies.

## “Sectarian Ecumenicity”

Anabaptism, with its demand for a believers’ church, was sectarian. But if this characterization suggests that it was closed or provincial, the label of sect is insufficient to describe the Anabaptist movement. There were characteristics of Anabaptism which counterbalanced the sectarian emphasis on being a disciplined community. The Anabaptists had a vision for the whole world over which Christ is Lord.

Radical Reformation scholar George H. Williams has identified a handful of “universalizing” tendencies in Anabaptist thought. These aspects of Anabaptism gave the movement a dimension which Williams calls “sectarian ecumenicity.”<sup>1</sup> This term illustrates one paradox of Anabaptism—those elements of Anabaptist thinking which made it sectarian, also made it ecumenical or universal.

How was this possible, to be both a sect and “universal” at the same time? To the Anabaptists, the churches of Christendom—both Catholic and Protestant—were corrupt, sub-Christian, or even heathen. Hence, Anabaptists rejected Christendom and formed “sects.” True Christians were called out of corrupted Christendom and into the true church, separated from the ungodly.

Now if Christendom is no more Christian than the Jews, the Turks, and the heathen, then at least Jews, Turks, and heathen are no further off than so-called Christians. It follows that if one can evangelize among so-called Christians, one can also do so among the Jews, the Turks, or the heathen. If there is darkness in the midst of “enlightened” Christendom, can there not also be light in lands of darkness?

## The Word is Out—and Written

Anabaptists in central and southern Germany believed in a “gospel of all creatures.” This phrase comes from a misreading

It was by looking *elsewhere*,  
not to their own heritage,  
that Mennonites in general  
became mission-minded denominations.

of Mark 16:15, but their idea had support in other passages of the Bible. The “gospel of the creatures” developed the biblical teaching that God is revealed through the creation. Even the illiterate can learn from observing the creatures and from everyday life. Jesus had taught in parables of nature, domestic life, and politics; his meaning was hidden from the learned scribes. The truths of suffering and sacrifice, so important to the Anabaptists, are evident everywhere in nature, independent of the spoken words of preachers or the written words in their books. The “gospel of all creatures” is proclaimed in every land.

These same Anabaptists believed that anyone who would allow God to work “in the depth of the soul” could have the word of God speaking in the heart. The “outer word,” heard with the ears, was merely testimony to the “inner word” in the soul. This inner and living word was received through suffering and anxiety. Thomas Müntzer, who was chiefly responsible for this mystical spirituality of the German Anabaptists, put it this way in relation to the heathen:

The Christian faith which I preach may not be in accord with that of Luther but it is identical with that in the hearts of the elect throughout the earth, Psalm 67. For even if someone were born a Turk he still has the beginning of the same faith, this is, the movement of the holy spirit, as it is written of Cornelius, Acts 10. So if I am to be brought to trial before the Christian people, then an invitation, announcement, and communication must be sent to every nation, to those who have, in faith, endured trials quite beyond their strength, have plumbed the despair of the heart, and are continually meditating on this.<sup>2</sup>

This indeed “may not be in accord” with Luther nor any Protestant reformer of the day—nor with their missionary descendants of later centuries.

This spirituality of the central and southern German Anabaptists was carried into Austria, and, to a degree, it was

picked up by the emerging Hutterites. At first glance, these views may appear counter-productive of missionary activity. One could assume that if God’s word is already known throughout creation, there is no need to send teachers. This carried the further assumption, however, that what a missionary brings must necessarily be new and foreign. With that assumption, later Protestant and Mennonite missionaries set out to “rescue the perishing.” But the southern German and Austrian Anabaptists went forth to gather and teach the “friends of God” wherever they were. In fact, *these* Anabaptists who taught “the gospel of all creatures” were the most active missionaries of all Anabaptists in the first decade.

### How Heathen are the Heathen?

Anabaptists did not go as far as the Protestant reformers in setting forth the effects of Adam’s and Eve’s sin. Protestants held that this original sin renders every descendant of the first couple both guilty and incapable of acting without sin. Human beings are on the road to damnation unless God has elected to save some—in spite of themselves.

To the contrary, the Anabaptists held that Christ’s death atoned for the guilt of original sin. This atonement was for all. The slate has been wiped clean; children were innocent; each person was responsible for his or her own sins. Further, people were free and able to choose for God or against God. The sin of Adam and Eve weakened the human race with mortality, leaving everyone vulnerable to temptation, but with the Spirit’s help, a believer could succeed at living a Christ-like life. Therefore, an Anabaptist missionary had good news to announce to all true-hearted people. An evangelist could expect to have a real effect, by teaching and persuading free agents. Anabaptist zeal was not dampened by the notion that God had already decided who would be saved.

Henry Funk, an early American Mennonite bishop, drew an interesting conclusion from Old Testament law. He observed that some foods were declared “unclean,” and others “clean.” Among “clean” foods, some were suitable for sacrifice, and some were not. Funk correlated these classes of foods to the



The Protestant aim in mission  
was to extend Christendom  
and “rescue the perishing.”  
The aim of the Anabaptists,  
on the contrary,  
was to “gather the light.”  
Contemporary Mennonites have been influenced  
by both these aims.

various degrees of relationship to God. “Unclean” food, which was never fit for sacrifice, corresponded to the willful sinners. “Clean” food used in sacrifices represented genuine Christians who have offered themselves to God. In between these two groups of people were infants and children who were “clean” but not yet suited to make the sacrifice of faith. With his creative use of scripture, Funk was setting forth old Anabaptist teaching.

But Funk didn’t stop there. To this middle category of “clean” but unoffered people, he added the sincere heathen who fulfill the law of love and “are far superior to many so-called Christians.” The old bishop was inclined to think “that the Lord will gather from among the heathen a great multitude of clean creatures, from the east and from the west, from the north and from the south, and that they shall sit down in the kingdom of heaven with Abraham, Isaac and Jacob, to the joy of the angels in the everlasting kingdom.”<sup>3</sup>

### The Great Permission

The logic of “sectarian ecumenicity” is illustrated today by the Reformed Mennonite Church, perhaps the most sectarian of all Mennonite groups. This small perfectionist fellowship asserts that the true church of Christ is undivided, in answer to Jesus’ prayer in John 17. Therefore, only one church in any locale can be the true church. Not surprisingly, the Reformed Mennonites claim to be that one church. Even other Mennonite churches are idolatrous or corrupted, they believe; God leads genuine seekers to unite with the Reformed Mennonite Church.

The Reformed Mennonites do no organized mission work. Ironically, they believe as did German and Austrian Anabaptists centuries ago, that God is working in advance of, even independently from, the spoken word. Concerning the story of Cornelius in Acts 10, a Reformed Mennonite writer states, “As God revealed Himself to this heathen man, will He not now reveal Himself to every heathen who gives place in his heart to the grace of God which appears to all men?”<sup>4</sup>—an echo of Thomas Müntzer! Unlike the Anabaptists, the Reformed Mennonites do not see a need to send foreign missionaries to

hunt for these enlightened heathen; God’s Spirit will gather them in.

Noting that during Jesus’ ministry he restricted his apostles’ activity to “the lost sheep of the house of Israel” and prohibited them from going among the Gentiles (Matthew 10:5-6), the writer of this booklet insightfully interprets Jesus’ final command to teach all nations as the lifting of his earlier restriction. However, the Lord’s parting words to the apostles are not travel plans, but a new criterion for the gathering of God’s people. Jesus gave the apostles not a Great Commission, but a Great *Permission*—permission to make disciples of *whomever* God may call.

### If You Build It, They Will Come

In their own ways, Old Order and other Mennonite groups who do not organize mission institutions have nonetheless continued to think along Anabaptist lines, sometimes in ways their institutionally-oriented cousins no longer do. By concentrating on building a redemptive community upon Christ, and emphasizing the simple life, mutual aid, peace, and *Gelassenheit*, Old Order groups give modern society a model of living which has drawn the attention and admiration of millions. Despite their imperfections and shortcomings, which they readily admit, these groups have been a light to the world or a “city set on a hill” a *visible* rather than *verbal* witness.

Visitors to Lancaster County are far more likely to ask questions about the Amish than about their mission-minded Mennonite neighbors. Mennonites may dismiss tourist inquiry as mere curiosity (and much of it is), but how then to explain sponsorship by those mission-minded groups of “information centers” in touristed areas?

As the “sectarian” dimension of the Old Order groups has led to a new form of witness, an “ecumenical” dimension persists, having grown out of the emphasis on humility. Despite the contemporary assumption that a religious group which takes itself seriously will be harsh and intolerant toward outsiders, one can find among the Old Order people a general willingness to give the benefit of doubt to members of other

Anabaptist zeal  
was not dampened  
by the notion  
that God had already decided  
who would be saved.

persuasions. The Amish, for example, decline to label any person “saved” or “unsaved”—including themselves. Such is for God alone to decide. The Amish are realistic enough to know that not everyone is going to become Amish. New people sometimes join, but a seeker may find that a minister will be more likely to talk someone *out* of joining than *into* it. Being Amish isn’t for everybody, but it doesn’t *have* to be. Such a viewpoint naturally will not yield a missionary mandate, but it would be unfair for others to simply dismiss the Old Order groups with an accusation of indifference or neglect of duty.

### How Mission Became Mennonite

After an initial half-century of missionary vigor in the 1500s, Mennonites settled into a pattern of maintenance instead of expansion. For nearly three centuries Mennonites focused upon perfecting themselves as a faithful remnant and nurturing their own children in the faith. A few outsiders became Mennonites, but converts were not eagerly sought, in most cases.

To assume that the development of mission programs by nineteenth- and twentieth-century Mennonites was a resumption of the Anabaptist Vision, greatly oversimplifies what was happening. Modern Mennonites became involved in foreign missions in the 1820s, when British Baptists invited Dutch Mennonites to support Baptist missions. Eventually the Mennonites in The Netherlands developed their own missionary society and sent Pieter Jansz to Java in 1851. Jansz thereby became the first Mennonite foreign missionary of modern times, thanks in part to the Baptists.

On this side of the Atlantic, missionary activity arose first from Mennonites most influenced by Protestant piety. Eusebius Hershey of Lancaster County, Pennsylvania, was the first American Mennonite to set sail for heathen lands. In 1890 he arrived in west Africa, but died there after only 5½ months. Hershey belonged to an evangelical, pietistic group which later abandoned its Mennonite identity (now called the Bible Fellowship Church). Organized mission work was also

a central concern in forming the General Conference Mennonite Church in 1860. General Conference missions began among Native Americans in Oklahoma and went overseas to India in 1900, at the time the “Old” Mennonites were also taking an interest in India through famine relief.

These examples illustrate a trend in the development of missionary enterprises by Mennonites. Foreign mission programs were started *first* in those groups which were most *acculturated* to the Protestant milieu of the nineteenth century. It was by looking *elsewhere*, not to their own heritage, that Mennonites in general became mission-minded denominations.

The new missionaries seldom made mention of the Anabaptists and began a new era of cooperation with Protestant denominations. Historian Theron Schlabach notes, “The fact was, when mission-minded Mennonites in the late years of the nineteenth century pointed to Menno and other Anabaptists as examples, they often seemed to be making the Anabaptists into modern-style missionaries rather than to be asking how the Anabaptists had gone about communicating gospel.”<sup>5</sup>

In addition, the tendency of modern Mennonites to build mission institutions which paralleled those of Protestantism, marked a significant departure from Anabaptist practice, which did not go unnoticed by all traditional Mennonites. Early Anabaptist missionaries were generally commissioned by “apostolic” leaders or by congregations, a practice they took from the New Testament. However, some set out on the authority of an inner call. No institution or committee stood between missionary and congregation.

Congregations—and not mission boards—were more directly involved in sending and aiding missionaries. Leading evangelists did confer on occasion to discuss strategy or doctrine, as at the famous Martyrs’ Synod in Augsburg in 1527. Procedures were simply random in most cases, but missionaries determined their own agenda individually or in conference with each other, with no outside direction except the conditions set forth by their sending congregations.



By concentrating on building a  
redemptive community upon Christ  
and emphasizing the simple life,  
mutual aid, peace, and *Gelassenheit*,  
Old Order groups give modern society  
a model of living which has drawn  
the admiration of millions.

### Putting it Together

We have seen that the Protestant aim in mission was to extend Christendom and “rescue the perishing.” The aim of the Anabaptists, on the contrary, was to “gather the light,” to be a beacon to the world. Contemporary Mennonites have been influenced by both of these aims. On one hand, Mennonite groups with organized mission programs have rekindled much of the zeal for evangelization which characterized the Anabaptist movement. But they have often gone forth with the same aims and understandings as Protestant missionaries. This hardly merits a claim to have recovered an *Anabaptist* vision.

On the other hand, Mennonite groups which do not organize mission institutions (most Old Orders, but others too) may have preserved more of the original assumptions of the Anabaptists regarding unevangelized peoples. The temptation for these Mennonite groups would be that the rejection of *organized* missions may ultimately mean little or no mission at all. That is Anabaptism without a vision.

Neither of these Mennonite types can claim to fully represent the original Anabaptist approach to mission and evangelism. But neither can be accused of ignoring Anabaptism altogether. Each type has its own merits, and each type puts its weight on a different foot. But compared to the mission stride of early Anabaptism, each type limps.

In recent years, Mennonites (and some Protestants, too) have been rethinking the relation of western Christians to the rest of the world. We are discovering value in other cultures, and sometimes finding our common light among individuals who follow the traditions of other religions. To acknowledge this does not necessarily validate another religion as an alternative way. It simply recognizes that God “has not left himself without a witness” (Acts 14:17). In some, the spark may be present *in spite of* their religion.

The old Anabaptist belief that there is already light in dark places allows us to read biblical passages about persons “destined” for salvation from a new perspective. The fatalistic goblin of predestination need no longer be invoked. Such passages refer to those already on the road to life before they

actually heard the Good News of Christ. Missionaries can go forth knowing that God has already prepared a harvest. Light is destined to meet light.

Mennonites should continue to send missionaries to gather the light. The Anabaptist emphasis on community, and the church as a gathering of disciplined believers, should be our inspiration. If we dare to believe that the light of Christ shines in all the world, then our belief in the community of the faithful will strengthen, not weaken, our mission impulse.

Jesus said, “I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd” (John 10:16).<sup>6</sup>

#### Footnotes:

1 Williams' observations are found in Chapter 32 of his impressive book *The Radical Reformation* (Philadelphia: The Westminster Press, 1962), especially pp. 832-3.

2 Thomas Müntzer, *The Collected Works of Thomas Müntzer*. Ed. and trans. by Peter Matheson (Edinburgh: T. & T. Clark, 1988), pp. 111-2.

3 Henry Funk, *Restitution or an Explanation of Several Principal Points of the Law*. Trans. by Abram B. Kolb (Elkhart: Mennonite Pub. Co., 1915). Reprinted Harrisonburg: Campbell Copy Center, 1981), p. 212.

4 “The Heathen and Foreign Missions” (n.p.). The booklet published simply under the name *Reformed Mennonite Church* is a revision of an article submitted to that denomination's periodical, *Good Tidings*, Vol. VII, No. 3 (Jan. 1929), pp. 86-92. There it is attributed to F.E.E., Lancaster, PA.

5 Theron F. Schlabach, *Gospel Versus Gospel: Mission and the Mennonite Church, 1863-1944* (Scottsdale, Pa.: Herald Press, 1980), pp. 44-5. I am indebted to Schlabach's book for most of my information on the development of modern Mennonite mission enterprises.

6 *New Revised Standard Version of the Bible*.

*J. Craig Haas is author of Readings from Mennonite Writings New and Old and co-author of The Mennonite Starter Kit.*



FQ/Kenneth Pellman

# Amazing Grace

A short play by Merle Good

*Kim and Norman are trying to rehearse to sing together. Kim plays the guitar and is a generation younger than Norman.*

Norman: I don't think this is going to work, Kim.

Kim: *(strums guitar)* But they want us to sing the opening song in the service.

Norman: It's a nice idea to have a young person and an older person sing together—

Kim: You're not that old, Norman. *(strums)*

Norman: I'm not?

Kim: You always seemed younger than my dad.

Norman: Really? *(flattered)* Thanks, Kim.

Kim: So what shall we sing?

Norman: Everything you like I've never heard of—and everything I like you think is boring—and you think the words aren't up-to-date.

Kim: I can't believe that the two of us can't find anything to sing together.

Norman: Maybe we should tell the committee to find someone else.

Kim: Perhaps a classic would work.

Norman: I'm not big on classical music.

Kim: No, I meant a classic—like—*(strums)*—oh, let's see—how about—ummmmmmm—“Amazing Grace”!

Norman: “Amazing Grace” is a classic?!

Kim: *(starts to sing, with guitar)* “Amazing Grace, how sweet the sound—”



Norman: Which part shall I sing?

Kim: You want to sing the melody?—

Norman: I can harmonize, if you prefer—

Kim: You want to harmonize?—(*strums and hums a little*)

Norman: Is that what you wanted to do?

Kim: I don't care.

Norman: Whatever you say.

Kim: (*laughs and strums*) Look, why don't you sing lead and I'll fit in.

Norman: I don't know how to sing lead.

Kim: (*strums*) The melody. You sing the melody and I'll harmonize.

Norman: OK, Kim.

Both: (*Kim strums lead-in, and they begin to sing*) "Amazing grace, how sweet the sound, that saved a wretch" (*Kim sings "person" instead of "wretch"*) "like me—"

Norman: Whoa, whoa. Hold it!

Kim: What?

Norman: What was that word you used there?

Kim: Where?

Norman: You know—that saved a "what" like me—?

Kim: A what? Norman, you're not making sense.

Norman: The proper words are—"that saved a wretch like me." Are you telling me that you said "wretch"?

Kim: You feel like a wretch?

Norman: You're not answering my question.

Kim: "Person."

Norman: Kim, are you trying to upset me?

Kim: No. "Person." I said—"that saved a *person* like me."

Norman: Now, why would you do that?

Kim: It fits better.

Norman: It doesn't even fit the rhythm.

Kim: You'd rather be a *wretch* than a *person*?

Norman: But that's the point of the hymn.

Kim: "Wretch" is such an awful word.

Norman: Is this a—what do you call it—a "gender" thing?

Kim: Not really.

Norman: You think "wretch" refers to females?

Kim: No more than males! I just think it's such an antiquated word.

Norman: So—I guess we tell the committee we can't sing together.

Kim: If you like "wretch," I won't fight you.

Norman: I don't like "wretch." It's just the way John Newton wrote it.

Kim: (*strums*) Let's try it again. (*Norman seems unconvinced.*) Come on, give it a try. (*strums*)

Norman: I think we're too different to sing together.

Kim: Please. (*strums*)

Norman: Okay.

Both: (*Kim strums*) "Amazing grace, how sweet the sound, that saved a wretch (*Kim simply hums on the word "wretch"*) like me—I once was lost, but now I'm found, was blind but now I see."

Kim: We made it!

Norman: (*not totally happy*) Yeah—barely. (*unsatisfied*) Did you say "wretch"? I couldn't hear what you said.

Kim: No, I didn't say "wretch," and I didn't say "person." I simply hummed on that note. I figured that would be an acceptable compromise.

Norman: You hummed?

Kim: Sure. You can hum anytime you wish, Norman.

Norman: I don't usually hum in the middle of words.

Kim: (*strums*) Shall we try another verse? (*strums lead-in as he watches her cautiously*) Come on, Norman. (*speaks words*) "Through many dangers, toils and snares—"(*strumming continues*)

Norman: I know the words.

Kim: Okay, let's sing them. (*begins to sing, and he joins*) "Through many dangers, toils and snares, I have already come, 'Tis grace has brought me safe thus far, and grace will lead me home."

(*They end with a flourish, smiling, in harmony.*)

© 1993 by Merle Good. All rights reserved.

This short play may be performed in church, school, and nonprofit settings without written permission. Copies may be made for actors. A royalty of \$10 (U.S.) for each performance should be sent to Drama Department, Good Books, P.O. Box 419, Intercourse, PA 17534.

# How to Apply to Receive FQ FREE



(through the International  
Subscription Fund)

The International Subscription Fund is to assist persons overseas (excluding western Europe but including Central and South Americas) to receive FESTIVAL QUARTERLY magazine free of charge. Overseas personnel of Mennonite programs and projects are also eligible.

Qualified persons will receive a two-year subscription free. The signature of the congregational leader or organization representative recommending the application is required.

It is suggested that the applicant be active (or interested) in the life of the church (not necessarily Mennonite) and have a fair command of the English language to qualify.

Forward coupon to:

Festival Quarterly  
International Subscription Fund  
3513 Old Philadelphia Pike  
Intercourse, PA 17534  
USA

Date \_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
County \_\_\_\_\_  
Congregation Affiliation \_\_\_\_\_  
Address \_\_\_\_\_  
Verified by \_\_\_\_\_  
Representative \_\_\_\_\_  
signature \_\_\_\_\_  
title or relationship \_\_\_\_\_

## EXPRESSIONS IN MUSIC

### Prophetess by Carol Ann Weaver

You loom  
larger than life on a Luhya Sunday  
your voice, with the ring of ingaka  
calling forth sabre-toothed spirits  
your laser sharp eye  
shattering souls of  
guilty sinners  
who walk down the aisle  
with stolen goods  
while men sit on benches  
and women on hard cement floor with  
suckling babies and children  
for six or more hours of  
holy din  
of shakers and beaters  
and singing and clapping and dancing  
and stun-to-kill electric guitar.

—Nairobi, 1993

I had read about circle dances where Black Americans would dance to exhaustion. Sometimes called "the shout" or "jubilee," these frenzied dances, along with shouted singing, occurred at camp (revival) meetings or worship services, in which clapping replaced use of drums (forbidden by white owners). One of the most famous venues, Place Congo in New Orleans, was shut down in 1843 by white slave owners who feared it would spur revolt. But the energy of this dance and music could not be stopped, though it increasingly had to go underground—into a ragtime pianist's left hand, into the surging energy of Louis Armstrong's trumpet, into the pungent blues of Ma Rainey or Bessie Smith, into the driving saxophone of Charlie Parker, into the tighter-than-tight funk band of James Brown, into the rap soundscape of Queen Latifah.

But I found both the circle dances and spirit of Place Congo alive and well in a Luhya service on Sunday, October 11, 1992 in the Kangame section of Nairobi, Kenya.<sup>1</sup> The church "building," a wall-less, tin-roofed structure, sheltered only a fraction of the thousands of gathered believers, leaving the rest outside under the blazing sun. We were privileged to be ushered to the front area of the church where women and children sat on the rough cement floor, men on benches. The music went on non-stop for more than two hours, one song segueing seamlessly into another. An electric guitarist's bouncy riffs, amplified to distortion levels, led and accompanied the congregation's singing, clapping, and

swaying while a circle of five male drummer-percussionists played and danced to exhaustion, being replaced every thirty minutes or so by other players. No beat was lost when a spirit-possessed man writhed about in front, having to be suppressed by the entire rhythm section.

The tenor drum (held sideways and hit with a stick) produced a downbeat, and the hand-hit bass drum provided a backbeat which sounded like a downbeat because of its volume and pitch. Ruth and Florence, our Luhya friends, had little formal training in music, but their clapping was as secure as Gibraltar while mine drifted insecurely from perceived to real downbeat. Nor did they have any trouble finding *melody* from the guitar's array of distorted pitches, as opposed to "counter-melody" I would have tried to sing.

Suddenly this "holy din" ceased as a regal prophetess appeared—stately, commanding, and ready to exhort, prophesy, and heal. And from this magical silence a distant beat and ethereal song emerged from a choir which, matching the prophetess' power, slowly moved forward, led by two elderly women. As they neared the front of the assembly, the crowd clapped and sang.

Though I did not understand the words, I too became possessed by what Place Congo also must have known—an empowering ecstasy which heals, liberates from that which enslaves, creates love out of fear, and divines heaven out of the humble. I had come to Africa to find this spirit, to feel its pulse, and to be moved by its music. And I knew I would have to give back to my world something of the Spirit of Life given to me under that tin roof in Nairobi.

<sup>1</sup> The Luhya people are one of 40-some ethnic groups in Kenya. Mostly located in western Kenya, they are famous for their spirited music and dance, as well as their intricate drum patterns. Kangame is a section of Nairobi where many rural Luyhas have migrated.



Carol Ann Weaver, accompanied by her husband Lyle Friesen and daughter Myra Magdalena, spent a year's sabbatical leave from Conrad Grebel College in Nairobi, Kenya, where she studied women's popular and traditional music.



# Farming and the Money System

by Keith Helmuth

Farming would be a fine business if it didn't have to contend with the money system, if the farmer could be totally focused on doing the right thing with regard to soil, water, air, crops, livestock, woodlot, energy, community, family, and personal health.

Paul Hawken, in his new and profoundly reasoned book, *The Ecology of Commerce*, says that doing business and doing the right thing environmentally must become a single focus.

Fortunately, a growing number of business persons, including farmers, are putting economic ideology to one side and are beginning to focus on the questions, "Can business become ecologically responsible? Can the way money works be changed to a force for conservation, preservation, restoration, and the survival of a healthy earth environment?"

The farmer's dilemma stems from the demand of the money system that biological process be managed as if it were an industrial process. Thus, food becomes a commodity on which great sums of money can be made through strategic production, processing, and marketing. Because the production of money governs the management of the food system, malnutrition, degenerative disease, and even outright starvation on the one hand, and a deteriorating agricultural environment on the other, have become intractable problems. Worldwide food production, per capita, is now actually dropping. The money system is crashing into something even more inscrutable than itself—the ecosystem.

As I have endeavored to chart a responsible course through the contradictions of commercial enterprise and environmental integrity, I have been steadily backed into an unsought conclusion: The way money works in our culture, along with the mindset, values, and behavior its working engenders, is the central stumbling block into which the work for social justice and environmental health continually crashes.

When the recent epidemic of "farm failures" began sweeping through North America, I took stock of our own farm economy, and this, for example, is what I found. In the early 1970s I could sell a large head of romaine lettuce for \$1.50 at market and a muffler for my truck cost \$37.50. By the early 1980s I had to take

\$1.75 a head in order to compete and move the crop, and the muffler had gone to \$67.50. The writing on the wall was clear. The money system was closing in on another small producer with its irrefutable logic—borrow, buy more equipment, expand production. But we took evasive action. We reduced production, stabilized our price in the \$1.00 to \$1.50 range and diversified our sources of income.

There are those who will tell you all this is just a management problem to be solved by increasing management expertise. Of course, no one any longer really believes this strangely utopian notion. Paul Hawken puts it succinctly, "...what we have is not a management problem but

The money system  
is crashing  
into something  
even  
more inscrutable  
than itself—  
the ecosystem.

a design problem." Unless the way money works can be altered, by design, to support sustainable human settlement, the deterioration of earth's air, water, and soil, of its plant and animal communities, and of human health and social life will continue to an increasingly imaginable end—a growing vortex of environmental toxification, poverty, and violence. It is not just the love of money, but the particular technology of the current money system and the specific way it works which is crucifying the Judeo-Christian hope of justice and its necessary context of ecological integrity.

The farmer, more than any other business person, has been the victim of the current money system. The vocation of farming as land stewardship, biological nurture, and community responsibility has been replaced with an industrial "agri-business" which is judged for success or failure by its ability to feed the production

of money.

There is also the problem of "mystification." Farmers, along with almost everyone else, have the general impression that money, and the way it works, is a metaphysical endowment of the universe, a kind of "natural law" which humans have figured out. Thus, we are prevented from thinking rationally about what money is, why it works the way it does, and how it might work differently. Money can be dislodged from this context of mystification by a study of its history and function.

For over a century a growing collection of economic scholars and business activists have developed a range of complementary approaches to monetary reform which seek to make money a tool for securing and advancing human and environmental well-being.

Discovering this rational approach to money has raised my optimism index on the future. It is like spotting the key log in the economic jam. A primary observation of this literature is that money, in order to work for the well-being of the human community and the earth environment, must be both interest and inflation free.<sup>1</sup> This is not farfetched. The theoretical analysis is well worked out and clearly understood. The technical tools are available and real world implementation has been successful. It only remains for there to be public agreement that money should become a tool of equity rather than privilege, a facilitator of non-toxic production instead of high level waste.

How quickly family-scale farming would rebound if money worked in this way, if land were readily available to those who loved to work it, and the burden of debt were lifted from families and communities—families and communities who could then be clearly devoted to sustainable settlement and celebration of life in all its diversity, beauty, and deep communion.

<sup>1</sup>Bibliography provided on request. Write to Keith Helmuth, P.O. Box 936, Houlton, ME 04730 or RR 5, Debec, NB E0J 1J0.



Keith and Ellen Helmuth have developed a small-scale diversified farm in New Brunswick, Canada. Keith writes out of "a background of ecological and social concern."

# MUSEUMS

## Indiana

**Menno-Hof**, SR 5 South, Shipshewana (219-768-4117). Mon.-Sat. 10 a.m.-5 p.m. Closed Sundays. Admission: donation. Interpretation center. Displays and activities about early Anabaptists and present-day Mennonite and Amish groups.

**Mennonite Historical Library**, Good Library 3rd Floor, Goshen College, Goshen (219-535-7418). Mon.-Fri. 8-12, 1-5, Sat. 9-1. Closed Sundays, holidays, Saturdays during college vacations. Admission: free. Primarily for researchers in Mennonite history and genealogy; holdings also include rare and other unusual Mennonite-related books.

## Kansas

**Kauffman Museum**, Bethel College, N. Main & 27th, North Newton (316-283-1612). Tues.-Fri. 9:30-4:30, Sat.-Sun. 1:30-4:30; closed major holidays. Admission: adults \$2, children and youth 6-16 \$1, group rates available. Cultural, natural history of Central Plains with focus on Mennonites; restored 19th-century homesteader's cabin, farmstead with house, barn.

**Mennonite Heritage Museum**, Highway K-15 & Main, Goessel (316-367-8200). June-Aug.: Tues.-Sat. 9-5, Sun. 1-5; Sept.-Dec., Mar.-May: Tues.-Sat. 1-4. Admission: adults \$2, children 12 and under \$1, large groups please call ahead for appointment. Artifacts from early households, farms, schools, churches; restored historic buildings; Turkey Red Wheat Palace.

**Pioneer Adobe House Museum**, U.S. Highway 56 & Ash, Hillsboro (316-947-3775). Mar.-Dec.: Tues.-Sat. 9-12, 2-5, Sun. and holidays 2-5. Admission: free. Restored Dutch-German Mennonite immigrant adobe house, barn, shed; displays on adobe house culture 1847-1890, Turkey Red wheat, Hillsboro history.

**Warkentin House**, 211 E. First St., Newton (316-283-0136 or 283-7555). June-Aug.: Tues.-Sat. 1-4:30; Sept.-May: Fri.-Sun. 1-4:30. Admission: adults \$2. Sixteen-room Victorian home, built 1886 for Bernhard Warkentin, who was instrumental in bringing Turkey Red wheat, as well as Mennonite settlers, to Kansas from Russia.

## Manitoba

**Mennonite Village Museum**, Steinbach (204-326-9661). May: Mon.-Sat. 10-5, Sun. 12-5; June: Mon.-Sat. 10-7, Sun. 12-7; July-Aug.: Mon.-Sat. 9-8, Sun. 12-8; Sept.: Mon.-Sat. 10-5, Sun. 12-5; Oct.-Apr. by appointment only. Admission: adults \$2, students and senior citizens \$1. Restoration of 19th-century southern Manitoba Mennonite village with houses, church, schools, more.

## Maryland

**Penn Alps**, National Road (Alt. Rt. 40), Grantsville (301-895-5985). Memorial Day—mid-Oct.: Mon.-Sat. 9-8; mid-Oct.—May: Mon.-Thurs. 11-7, Fri. 11-8, Sat. 9-8. Situated between a still-functional 1797 grist mill and a nationally-renowned 1813 stone arch bridge. Working craftspeople (summer only), restored historic buildings.

## Ohio

**Mennonite Information Center, Inc.**, 5798 County Road 77, Berlin (216-893-3192). Mon.—Sat. 10-5. Admission: free, donations. Information, books, and literature about local Amish and Mennonite culture. Slide presentation on local community. 10' x 265' mural illustrating Anabaptist history. Admission to mural hall: adults \$3, children 6-12 \$1.50.

## Ontario

**Brubacher House**, c/o University of Waterloo, Waterloo (519-886-3855). May-Oct.: Wed.-Sat. 2-5; other times by appointment. Restoration and refurbishing of Mennonite home of 1850-90, slide-tape presentations of Mennonite barnraising and settling of Waterloo County. Admission: \$1 per person, Sunday school classes \$.50 per person, under 12 free if accompanied by parent.

**Heritage Historical Library** (Amish), c/o David Luthy, Rt. 4, Aylmer N5H 2R3. By appointment only; primarily for researchers in Amish history and genealogy.

**The Meetingplace**, 33 King St., St. Jacobs (519-664-3518). May-Oct.: Mon.-Fri. 11-5, Sat. 10-5, Sun. 1:30-5; Nov.-Apr.: Sat. 11-4:30, Sun. 2-4:30. Feature-length film about Mennonites, by appointment. Admission: \$1.25 per person for groups making reservations; others by donation. A Mennonite interpre-

tation center; 28-minute documentary film *Mennonites of Ontario*.

## Pennsylvania

**Archives of the Brethren in Christ Church and Messiah College**, Grantham (717-766-2511, Ext. 388). Mon.-Fri. 8-5, Sat.-Sun. by appointment. Admission: free. Collection of artifacts; e.g., plain clothing, church furniture, love feast utensils, Bibles.

**Germantown Mennonite Information Center**, 6133 Germantown Ave., Philadelphia (215-843-0943). Tues.-Sat. 10-4, Sun. for groups by appointment. Admission: donation. Meetinghouse and artifacts related to the Germantown Mennonite community, oldest in America. Also available for tours: Johnson House, 18th-century Quaker home in Germantown; 1707 house of William Rittenhouse, first Mennonite minister in America and responsible for first paper mill in colonies. "Images—The Germantown Mennonite Meetinghouse," continuously-building exhibit of photos, sketches, paintings, other depictions of Germantown Mennonite Church.

**Historical Center**, HCR 63, Richfield (717-694-3211). Tues. 7-9 p.m., Sat. 9-4. Admission: free. Family Bibles, fraktur, tools, clocks of Juniata County Mennonites; archives and books.

**The MeetingHouse**, 565 Yoder Road, Harleysville. (215-256-3020). Tues.-Sat., 10-5, Sun., 2-5. Admission: donation. Mennonite Heritage Center presents interpretive video of local Mennonite story in room designed to resemble an early meetinghouse; permanent exhibit: "Work and Hope"; fraktur room. Historical Library and Archives house more than 100,000 books and documents relating to church history and genealogy.

**Mennonite Information Center**, 2209 Millstream Rd., Lancaster 17602 (717-299-0954). Open 8-5 daily except Sundays, Thanksgiving, and Christmas. Admission: varying. Film, *Postcards from a Heritage of Faith*; walk-through museum, *Bringing Love to Life: Mennonites on a Journey of Peace*; guided tours of Lancaster County; Hebrew Tabernacle Reproduction.

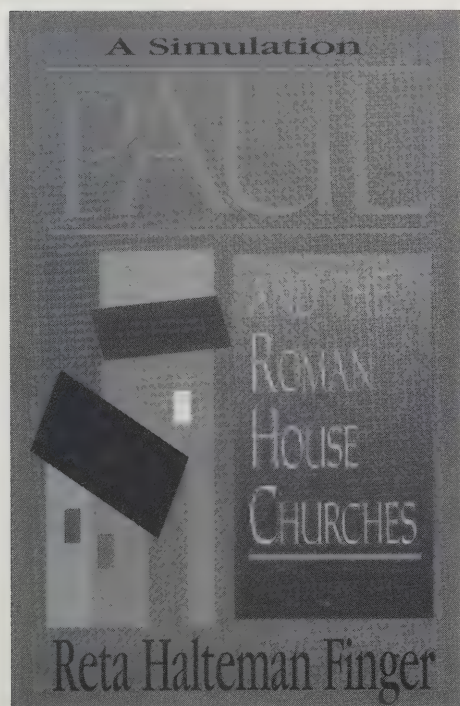
continued on page 35



• *Love Is Like Fire: The Confession of an Anabaptist Prisoner*, written in the early 1500s by **Peter Riedemann** while he was in an Austrian prison, was translated from German by the Hutterian Brethren and published by The Plough Publishing House in 1993. At the time of his imprisonment, Riedemann was 23 or 24 years old and had only recently converted to Anabaptism.

Riedemann wrote with fervor and clarity, addressing subjects such as "The Love of God," "The Error of Infant Baptism," "The Symbols of Bread and Wine," and "What We Believe About Marriage." An important Hutterian historical document, Riedemann's work demonstrates the spirit which fired the hearts of the early Anabaptists.

• *Paul and the Roman House Churches* by **Reta Halteman Finger** examines the writings of the apostle Paul in his letter to the Roman churches. Finger believes people today cannot understand the Roman letter unless they grasp its original setting. Finger also believes the letter has too often been misused to divide Christians from Jews, or Christians from each other. She invites users of the book to recreate house churches as in first-century Rome by learning through simulation how it was done. She also invites participants to accept diversity and learn how to get along even when they cannot agree. Published by Herald Press.



• A small booklet compiled by Mennonite Board of Missions, *A Cloud of Anabaptist Witnesses* is an overview of urban Anabaptists edited by **James R. Krabill** and **Allan Yoder**. Also includes an annotated bibliography of writings about and by Anabaptists who live and work in the world's cities.

• *J.C. A Life Sketch* is a limited edition 300-copy autobiography of Mennonite Church historian **John C. Wenger**. A tribute to the contributions of Wenger, the publication is a fundraiser for the Historical Committee of the Mennonite Church. For more information write to the committee at 1700 South Main, Goshen, IN 46526.

• The 18th paper in Mennonite Central Committee (MCC) Occasional Papers series, "Silence and Courage: Income Taxes, War and Mennonites, 1940-1993," was written by **Titus Peachey**, co-coordinator of Peace and Justice Ministries for MCC. The paper explores the connection between income taxes and war in both U.S. and Canadian history, with particular emphasis on the World War II period.

• Translated from German by **Elizabeth Peters** and **Gerhard Ens**, *Our Trek to Central Asia* by **Franz Bartsch** was published jointly by Canadian Mennonite Bible College and Manitoba Mennonite Historical Society as one of the Echo Historical Series works. This account of the mid-19th century Am Trakt Mennonite settlement along the Volga River in Central Asia was originally written as a newspaper account by Bartsch. He and his family were members of the settlement's oldest village, Hahnsau. *Our Trek to Central Asia* was first published as a book in 1907 in Halbstadt, Molotschna.

• **John D. Rempel** worked from source documents of Anabaptism to show the diversity of Anabaptist views on communion in his book, *The Lord's Supper in Anabaptism: A Study in the Christology of Balthasar Hubmaier, Pilgram Marpeck, and Dirk Philips*. Published by Herald Press.

• *We Knew Jesus* by **Marian Hostetler** is a book for young people, presenting Bible-based stories of youth in the time of Jesus. Published by Herald Press, it is a companion volume to *We Knew Paul*.

• Herald Press announces the release of a new paperback edition of *Doctrines of*

*the Bible* by **Daniel Kauffman**. First published in 1914, this book continues to be of interest to various Anabaptist groups.

• *The Forgotten People: A Year Among the Hutterites* by **Michael Holzach** has been translated from German by Stephan Lhotzky. Originally published in Germany in 1980, Holzach tells the riveting story of his decision to spend a year living with and joining a Hutterite colony in Canada. A journalist with the news magazine *Die Zeit* at the time, Holzach related his personal account of becoming a Hutterite and eventually leaving the community. Published in English by Ex Machina Publishing Company, Sioux Falls, South Dakota.

• Faith and Life Press recently published *Seeking the Wilderness: A Spiritual Journey* by **Tim Lehman** and *Untold Stories of Advent* by **Mark Vincent**. *Seeking the Wilderness* guides readers on a spiritual walk with God through narrative stories that present a Christian view of creation and the Bible. *Untold Stories of Advent* introduces a group of little-known Advent stories. Included are "The Sign of the Messiah," "The Consultation of the Magi," and "The Slaughter of the Innocents."

• The literary history of African-Americans in Puerto Rico is the subject of Goshen College professor **Rafael Falcón's** new book. Printed in Spanish, the book focuses on African-American literary movements in Puerto Rico from the 19th century through the 1990s.

• A practical interpretation of Matthew 5, 6, and 7, *A Pattern for Living: Reflections on the Sermon on the Mount* by **A. Don Augsburger** is self-published and based on a series of meditations presented at Bahia Vista Mennonite Church, Sarasota, Florida.

**When Your Child Is 6 to 12**, John M. Drescher. Good Books, 1993. 96 pages, \$8.95.

**Reviewed by Nancy Nussbaum**

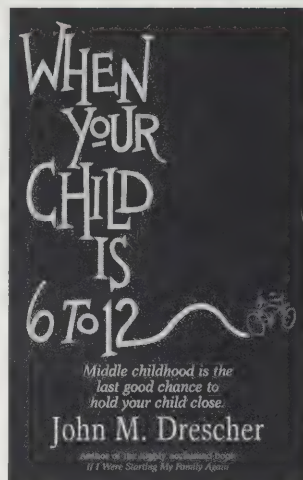
While reading *When Your Child Is 6 to 12*, I marveled at John Drescher's ability to turn a short book into a treasure trove overflowing with nuggets of wisdom and insightful anecdotes. Once again, Drescher has provided families with a tremendous resource.

This book is a much-needed volume intended to help parents of children in the stage of middle childhood reflect upon their parenting and move forward with knowledge and confidence. A noted author and speaker, Drescher maintains that "middle childhood is the last good chance to hold your child close." He suggests that during the ages of six through twelve, children develop basic dispositions which eventually influence major life choices such as friendships, spiritual beliefs, values, vocation, and life style. How then do parents make the most of these crucial years?

Drescher begins by providing an overview of characteristics and needs of children at this stage of development. Throughout the book, he provides gentle reminders that our actions teach more than our words. He writes, "What we do as parents speaks louder than what we say. Our day by day examples and family conversations help our children form standards of their own" (p. 43). I chuckled more than once as Drescher's revealing anecdotes supported his statements.

In this book Drescher tackles some basic issues which often baffle parents—children as imitators, development of a positive sense of self, identity crisis in middle childhood, the importance of trust, development of conscience, rules that help and rules that hurt, faith development, responsibility and dependability, and the demise of childhood. Through quotes from prominent scholars, parables, and personal stories, John Drescher instructs and guides.

*When Your Child Is 6 to 12* is a valuable resource for parents and persons who work with children of these ages. It is quite readable and provides a comprehensive overview. I was a bit surprised, however, by the wide age range represented. I agree with the author's concern that these ages are often overlooked. Yet I do feel that the needs of children at the ages of six to nine (often referred to as the



bubblegum years) are quite different from children who are moving into trans-essence during ages ten to twelve (sometimes called the cave years). Although Drescher addresses issues such as peer culture, identity, and spiritual formation, I would have liked to see them discussed more fully and directed toward the two age designations.

As an overview, *When Your Child Is 6 to 12* is one of the best resources available. Drescher writes with authority, exemplary scholarship, and wisdom as he provides support for parents. I highly recommend this timely resource. This book would work well as a small group or Sunday school study. A section entitled "Questions for Further Study" provides ample extensions and discussion-starters. The book itself will generate lively discussion among parents! *When Your Child Is 6 to 12* is a tremendous resource for parents and a must-have for every church library.

*Nancy Nussbaum is director and editor for Journeys with God, an Anabaptist Bible curriculum for Christian elementary schools. She is also Minister of Christian Education at Clinton Frame Mennonite Church in Goshen, Indiana.*

**FQ price—\$7.16**  
(Regular price—8.95)

**Family Games**, Anne Konrad. Netherlandic Press, 1992. 93 pages, \$9.95.

**Reviewed by Rich Foss**

Anne Konrad has written a collection of seven short stories rich in generations of Mennonites viewed through prisms of grief and laughter.

The first story, "Translucence," begins, "On July 15, almost fifty years after he had left Russia, Jacob Wieler knew it. He had killed his brother." Konrad looks at life with such honesty that she sees the truth—life is so mysterious that an act of kindness can kill.

"Ruby Red" exquisitely captures the confusion between the generations when it's time for the older folks to move out of their home into a retirement apartment. I still smile at the comic twist at the end of the story.

"Family Games," the title story, parallels the relationships between sisters in two generations. The sisters in the older generation always fight. In reaction the younger generation sisters never do. Both ways prove extremely painful. As the narrator says, "There are some things about families that I am still trying to figure out."

In "She Cooked," a Mennonite woman in her sixties wonders if cooking is as important as getting a Ph.D. And should she tell her husband that she wonders?

The final story, "Queen of the Pickers," is a lighter look at a 1950s Mennonite romance in the hops fields of British Columbia. The narrator says, "Boys are like hornets, you tease them and they swarm around."

Swarm to this collection. It's honest, Mennonite, and painfully tender.

*Rich Foss, an elder at Plow Creek Fellowship, Tiskilwa, Illinois, recently completed his first novel. He and his wife have three children.*

**FQ price—\$7.96**  
(Regular price—9.95)





**Letters of the Amish Division: A Sourcebook**, John D. Roth, editor and translator with Joe Springer. Mennonite Historical Society, Goshen, Indiana, 1993. 162 pages, \$9.95.

**Reviewed by Steve Nolt**

Three hundred years ago Swiss and South German Anabaptists underwent a major regional schism which resulted in the separation of the Swiss Brethren and Amish. Participants in the controversy wrote letters arguing, defending, and informing others of their positions. These letters stand as testimony to the events and remain our most important primary sources on the origins of the Amish church.

Copied and recopied through the years, the German letters have circulated in Europe and America. Since 1950 English-speaking researchers have had access to a serviceable, but poor-quality translation. In this sourcebook John D. Roth has produced a fresh, accurate, and readable translation with introductory and textual translation notes.

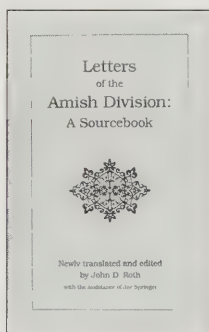
In addition to the traditional collection of letters, Roth includes the translation of a document written in 1807 by a Swiss Brethren man named Niklaus Wuetrich. In the letter Wuetrich discusses the issues of shunning and foot washing—indicating that they remained contentious points more than a century after the schism.

Roth also includes a substantial introductory essay which provides historical background and setting for the division which the letters chronicle. Furthermore, the book appends several related documents and includes helpful name, subject, and scripture reference indices.

Those interested in Amish and Swiss Brethren-Mennonite history will find the new translation a useful resource. This is also a necessary addition to academic libraries. By providing wider access to these letters, Roth has contributed an important service and a valuable gift to all descendants of the 1693 division.

*Steve Nolt is currently a student at Associated Mennonite Biblical Seminary, Elkhart, Indiana.*

**FQ price—\$8.96**  
(Regular price—9.95)



**Doors to Lock and Doors to Open: The Discerning People of God**, Leland Harder. Herald Press, 1993. 208 pages, \$11.95.

**Reviewed by John D. Roth**

In *The Mennonite Mosaic* (1991), sociologists J. Howard Kauffman and Leo Driedger published a comprehensive survey of religious attitudes and practices in five Mennonite and Brethren in Christ denominations. In his interpretive sequel, Leland Harder draws on that data to reflect on the nature of congregational discernment and to make an argument for a "Christ-centered model of decision making."

*Doors to Open* will be an especially helpful resource to congregations committed to discerning the Spirit's leading on issues facing the church. It not only provides a statement on the centrality of congregational discernment in the Anabaptist-Mennonite tradition, but also offers background material for wrestling with such topics as Biblical interpretation, church leadership, political involvement, and the integration-merger of GCs and MCs.

My main reservation with the book is stylistic. Like many of his fellow sociologists, Harder is enamored with typologies, lists, and models. Thus, we learn that congregations fall into one of four categories (separatists, conservative, liberal, transformationalist), that faith nurtured in congregations is either "mature," "underdeveloped," or "undeveloped," that faith finds expression in four distinct styles, and that faith development might be nurtured through four different methods. While some readers may appreciate the transparent clarity of Harder's presentation, others will likely tire of the tidiness such categories impose on human experience.

But these are relatively minor distractions. Harder's call for the church to reclaim a more active role as a discerning body and the resources he provides to do so are commendable. *Doors to Open* deserves a wide and reflective readership.

*John D. Roth is Associate Professor of History at Goshen College and a member of Berkey Avenue Mennonite Fellowship in Goshen, Indiana.*

**FQ price—\$9.56**  
(Regular price—11.95)



**Shared Burdens**, Sue V. Schlabach and Glen A. Roth. Good Books, 1993. 185 pages, \$6.95.

**Reviewed by John Sharp**

How do you raise a barn for someone whose barn hasn't burned? Or for someone who doesn't have a barn? Barn raisings have been an important symbol of mutual aid in our Mennonite tradition. Have we lost mutual aid along with the family farm?

*Shared Burdens* gives ample evidence to the contrary. The authors, both staff members of Sharing Programs, have collected and retold stories of congregations, neighbors, and friends who found ways to help carry the burdens of people in crisis.

Tears came easily as I read these stories—blindness, sudden death by auto collision, death by drowning, loss of an arm in a farming accident, children born with chronic health problems, murder, divorce, racial prejudice, rape, another pastoral fatality at the hands of a conflicted congregation.

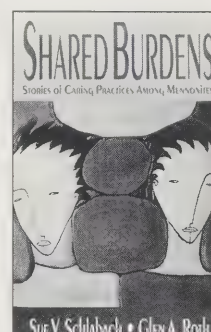
Congregations found creative and supportive ways to respond to most of these crises. But not all the stories have happy endings. Anger, pain, disillusionment continue in some cases. Some barns have not been rebuilt.

Tucked among the 24 main stories are just as many shorter stories. A glossary is included for those who are not familiar with such "inside" terms as foot-washing, relief sales, and "Guess Who's Coming to Dinner." A topical index will help the reader find just the right illustration for a sermon or article.

Occasionally the shift from story to quote jogs the flow of reading, but this excellent resource is sure to spark creative barn raisings.

*John Sharp serves as pastor of Mennonite Church of Scottdale and conference historian for Allegheny Mennonite Conference. When not occupied with parenting or pastoring, he dabbles in computers, motorcycles, horses, or reading.*

**FQ price—\$5.56**  
(Regular price—6.95)





**The Amish and the State**, Edited by Donald B. Kraybill. The Johns Hopkins University Press, 1993. 333 pages, \$14.95, paperback

**Reviewed by Elmer L. Stoltzfus**

One fundamental tenet of Amish faith is obedience to government authorities. What happens, then, when Caesar invades turf occupied by *Gelassenheit*? This book chronicles the negotiation of the tension between the Amish and civil government. I found this book interesting, informative, and historically accurate.

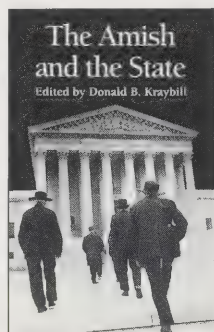
World War I brought the warring State and the *wehrlos* [unmanageable] Amish head to head. While they hammered out a tentative solution, many Amish rested more easily with the farm deferment and Civilian Public Service programs of the 1940s and, finally, with the evolution of the Amish National Steering Committee. The creation of the steering committee was unprecedented; the most significant departure from tradition in the 20th century and the most important factor in easing church-state relations.

If this book has a fault, it is two-fold: it places Amish society on a pedestal and reduces the conflict to traditionalism versus modernism. Among modern authors, even the faults of Amish society are commonly posited as virtues for society at large to admire. The fact that many Amish are beginning to define themselves through the eyes of such writers, rather than through Scripture, is cause for alarm. "Modernism versus traditionalism" is little more than a euphemism for the battle between faiths—secular humanism versus Christianity. While these words may seem harsh (and, perhaps, politically incorrect by today's standards of journalism), I believe they are accurate.

The Amish custom of approaching the establishment with humility, rather than bold defiance, is a paradigm of virtue. Perhaps this may yet be its greatest legacy.

*Elmer L. Stoltzfus is an Old Order Amish farmer who lives near Leola, Pennsylvania.*

**FQ price—\$11.96, paperback**  
(Regular price—14.95, paperback)



**Reuben and the Fire**, P. Buckley Moss, Artist; Story by Merle Good. Good Books, 1993. 32 pages, \$14.95.

**Reviewed by Tina Ulrich**

*Reuben and the Fire* is a children's book recommended for four-to-eight-year-olds. It portrays two days in the life of a young Amish boy in which a neighbor's barn burns and is then rebuilt in a traditional community barnraising.

Although P. Buckley Moss's El Greco-like illustrations of Amish life have found homes on many living room walls, her talent really shines in this medium. It accommodates her simple, stylized characters. The paintings correspond directly to the text and do not overwhelm us with too many details. There is also a calmness in the illustrations and colors that sets the emotional tone of the book.

Author Good's attempt to offer readers authentic details of Amish life leads to a tangling of too many story lines. Reuben's problems with his sisters (who are portrayed as bossy, tattletales, pests, and crybabies), his baby rabbits, the fire and barnraising, and the litter of puppies he helps care for at the fire all make us wish we knew either more or less about Reuben's life.

This story also leaves us with many questions whose answers are implied but not clear. At one point a boy attributes the barn fire to "green hay" without further explanation. We are told Reuben's grandfather is "walking better," but are never told why he was not walking well in the first place. These questions occur to children and serve to distract from the story.

There is, however, an authenticity and charm about Reuben that makes the book appealing. Storybooks help to expose children to many different cultures and *Reuben and the Fire* serves this purpose well.

*Tina Ulrich lives in Elkhart, Indiana with her family. She is a librarian currently working full-time as a mother.*

**FQ price—\$11.96**  
(Regular price—14.95)



**Sarah of the Border**, James D. Yoder. Faith and Life Press, 1993. 185 pages, \$9.95.

**Reviewed by Wilfred Martens**

History comes alive when it's told as a story. Sarah, a Mennonite woman, struggles to save her farm and family in Cass Co., Missouri, during the Civil War. Her husband Solomon is inducted into the Union Army against his wishes. While he is away, Sarah is forced to run the farm which is on the border between the North and the South.

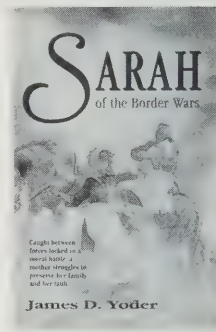
The war brings together a strange group in the Yoder home. Marianne, a servant, escapes a raid and finds safety in there. Old Mack Sherman, a transient, offers to help on the farm for a place to stay.

The most interesting part of the novel is the first half—the story of a woman who remains strong in her faith. The second half deals with her reunion with Solomon, their children, and their grandchildren. Once Sarah is no longer central to the plot, the story loses some of its vitality.

The author seems to experiment with point of view. The story is told by a narrator. At times the voice is intimate, and at times it is objective. Some chapters are told from Sarah's perspective; some shift to other characters. Occasionally the author shifts several times within a chapter (chapter 27, for example), and the perspective becomes confusing. Generally these shifts work, but such a technique runs the risk of drawing the reader away from the main character. A consistent point of view (Sarah's) would draw the reader more effectively into the life of this fascinating woman.

Given the patriarchal history of Mennonites, it is refreshing to have a novel in which the "hero" is a woman. This interesting story is a welcome addition to the library of Mennonite literature.

*Wilfred Martens lives in Fresno, California where he is Professor of English at Fresno Pacific College. He is the author of RIVER OF GLASS, a Mennonite historical novel.*



**FQ price—\$7.96**  
(Regular price—9.95)



# Readers' Book Service

## A REMINDER TO ALL READERS—

Whenever you buy books through our Readers' Book Service, two things happen:

1. You save 20% on your order!
2. The retail margin of the transaction stays with FQ (a big help to us!)

The more you buy, the easier it is to make ends meet!

### A. FQ's Own Book!

_____ The Festival Cookbook: Four Seasons of Favorites ( <i>Good</i> ), concealed spiral binding	17.95	<b>14.36</b>
_____ The Festival Cookbook ( <i>Good</i> ), comb binding	9.95	<b>7.96</b>
_____ Ideas for Families ( <i>Good &amp; Good</i> ), paper	9.95	<b>7.96</b>

### B. Books as Reviewed

_____ When Your Child Is 6 to 12 ( <i>Drescher</i> ), paper	8.95	<b>7.16</b>
_____ Family Games ( <i>Konrad</i> ), paper	9.95	<b>7.96</b>
_____ Letters of the Amish Division ( <i>Roth</i> ), paper	9.95	<b>8.96</b>
_____ Doors to Lock and Doors to Open ( <i>Harder</i> ), paper	11.95	<b>9.56</b>
_____ Shared Burdens ( <i>Schlabach &amp; Roth</i> ), paper	6.95	<b>5.56</b>
_____ The Amish and the State ( <i>Kraybill</i> ), paper	14.95	<b>11.96</b>
_____ Reuben and the Fire ( <i>Moss &amp; Good</i> ), hard	14.95	<b>11.96</b>
_____ Sarah of the Border ( <i>Yoder</i> ), paper	9.95	<b>7.96</b>

### C. Past Offers

_____ The Mennonite Starter Kit ( <i>Haas &amp; Nolt</i> ), paper	5.95	<b>4.76</b>
_____ Life After 50 ( <i>Wiebe</i> ), paper	10.95	<b>8.76</b>
_____ Food, Sex and Salmonella ( <i>Waltner-Toews</i> ), paper	15.95	<b>12.76</b>
_____ Growing Toward Peace ( <i>Aschliman</i> ), paper	14.95	<b>11.96</b>
_____ Nonviolent America ( <i>Hawkey &amp; Juhnke</i> ), paper	15.00	<b>13.50</b>
_____ Called to Care ( <i>Becker</i> ), paper	6.95	<b>5.56</b>
_____ What on Earth Can You Do? ( <i>Lehman</i> ), paper	9.95	<b>7.96</b>

### D. Books as Advertised

_____ Paul and the Roman House Churches ( <i>Finger</i> ), paper—p. 2	9.95	<b>7.96</b>
_____ Disarming the Heart ( <i>Dear</i> ), paper—p. 2	11.95	<b>9.56</b>
_____ But Why Don't We Go To War? ( <i>Landis</i> ), paper—p. 2	9.95	<b>7.96</b>
_____ Shared Burdens ( <i>Schlabach &amp; Roth</i> ) paper—p. 4	6.95	<b>5.56</b>
_____ The Mennonite Starter Kit ( <i>Haas &amp; Nolt</i> ) paper—p. 4	5.95	<b>4.76</b>
_____ Harmonia Sacra ( <i>Funk &amp; Sons</i> ) hard—p. 4	19.95	<b>15.96</b>
_____ Three Mennonite Poets ( <i>Janzen, Yaguchi &amp; Waltner-Toews</i> ) hard—p. 4	13.95	<b>11.16</b>
_____ Three Mennonite Poets ( <i>Janzen, Yaguchi &amp; Waltner-Toews</i> ) paper—p. 4	8.95	<b>7.16</b>
_____ A Mennonite Woman's Life ( <i>Hershey &amp; Good</i> ), paper—p. 40	11.95	<b>9.56</b>

### E. Other Noteworthy Books

_____ The Best of Mennonite Fellowship Meals ( <i>Good &amp; Stoltzfus</i> ), paper	11.95	<b>9.56</b>
_____ Brilliant Idiot ( <i>Schmitt &amp; Clemens</i> ), hard	16.95	<b>13.56</b>
_____ Climbing Down the Ladder ( <i>Wenger</i> ), paper	8.95	<b>7.16</b>
_____ Coming Home ( <i>Shenk</i> ), paper	9.95	<b>7.96</b>
_____ A Craftsman's Handbook: Henry Lapp, paper	15.95	<b>12.76</b>
_____ Harmonia Sacra ( <i>Funk &amp; Sons</i> ), hard	19.95	<b>15.96</b>
_____ A History of the Amish ( <i>Nolt</i> ), paper	9.95	<b>7.96</b>
_____ Mennonite Foods & Folkways from South Russia, Vol. 1 ( <i>Voth</i> ), hard	24.95	<b>19.96</b>
_____ Mennonite Foods & Folkways from South Russia, Vol. 2 ( <i>Voth</i> ), hard	19.95	<b>15.96</b>
_____ The Mennonite Starter Kit ( <i>Haas &amp; Nolt</i> ), paper	5.95	<b>4.76</b>
_____ Mennonite Mosaic ( <i>Kauffman &amp; Driedger</i> ), paper	15.95	<b>12.76</b>
_____ Mirror of the Martyrs ( <i>Oyer &amp; Kreider</i> ), paper	9.95	<b>7.96</b>
_____ Parenting for the '90s ( <i>Osborne</i> ), paper	9.95	<b>7.96</b>
_____ Readings from Mennonite Writings ( <i>Haas</i> ), paper	14.95	<b>11.96</b>
_____ Seeking Peace ( <i>Peachey &amp; Peachey</i> ), paper	11.95	<b>9.56</b>
_____ Shared Burdens ( <i>Schlabach &amp; Roth</i> ), paper	6.95	<b>5.56</b>
_____ Sweeping Up the Heart ( <i>Nisly</i> ), paper	6.95	<b>5.56</b>
_____ A Treasury of Amish Quilts ( <i>Pellman &amp; Pellman</i> ), paper	19.95	<b>15.96</b>
_____ A Treasury of Mennonite Quilts ( <i>Pellman &amp; Pellman</i> ), paper	19.95	<b>15.96</b>
_____ The Underbed ( <i>Hoellwarth &amp; Gerig</i> ), hard	12.95	<b>10.36</b>

Subtotal: \_\_\_\_\_

PA residents add 6% sales tax: \_\_\_\_\_

Shipping and Handling (add 10%; \$2.00 minimum): \_\_\_\_\_

Total from Subscribers' Service (other side): \_\_\_\_\_

**Final Total:** \_\_\_\_\_

(Canadian Readers—Please add 20% to the total if you wish to pay in Canadian funds.)

## This Readers' Book Service expires May 31, 1994.

Please fill out your name and address below and mail to Festival Quarterly, 3513 Old Philadelphia Pike, Intercourse, PA 17534.

Your name: \_\_\_\_\_

Your address: \_\_\_\_\_

City: \_\_\_\_\_

State/Province: \_\_\_\_\_

Postal Code: \_\_\_\_\_

☐ Check or Money Order (payable to *Festival Quarterly* in U.S. funds)  
(Canadian Readers—please add 20% to the total if you wish to pay in Canadian funds.)

☐ Please charge my Visa # \_\_\_\_\_

☐ Please charge my Mastercard # \_\_\_\_\_

Expiration Date: \_\_\_\_\_

Signature \_\_\_\_\_

# Subscribers' Service

## 1. NEW ORDER OR RENEWAL

To start a subscription to *Festival Quarterly* or to extend your subscription, enter your name and address below and check the subscription term you prefer. (If renewal, please enclose label from most recent issue.)

Your name \_\_\_\_\_

Address \_\_\_\_\_

City, State/Province, Postal Code \_\_\_\_\_

U.S. Subscriptions: ☐ one year—\$14.00 ☐ two years—\$27.00 ☐ three years—\$40.00

Canadian subscriptions (*in Canadian funds*): ☐ one year—\$18.00 ☐ two years—\$34.00 ☐ three years—\$50.00

(Please use U.S. prices if remitting in U.S. funds)

Subscribers outside the U.S. and Canada—please remit in U.S. funds and add 10% for extra postage.

☐ I enclose a check payable to *Festival Quarterly*.

☐ Please charge my Visa # \_\_\_\_\_

☐ Please charge my MasterCard # \_\_\_\_\_

Expiration date \_\_\_\_\_

Signature \_\_\_\_\_

## 2. TO GIVE A GIFT

Please send *Festival Quarterly* to:

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State/Province, Postal Code \_\_\_\_\_

U.S. Subscriptions: ☐ one year—\$14.00 ☐ two years—\$27.00 ☐ three years—\$40.00

Canadian subscriptions (*in Canadian funds*): ☐ one year—\$18.00 ☐ two years—\$34.00 ☐ three years—\$50.00

(Please use U.S. prices if remitting in U.S. funds)

Subscribers outside the U.S. and Canada—please remit in U.S. funds and add 10% for extra postage.

☐ I enclose a check payable to *Festival Quarterly*.

☐ Please charge my Visa # \_\_\_\_\_

☐ Please charge my MasterCard # \_\_\_\_\_

Expiration date \_\_\_\_\_

Signature \_\_\_\_\_

Place label from most recent issue here.

New Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Return this coupon to: Festival Quarterly, 3513 Old Philadelphia Pike, Intercourse, PA 17534.





featuring the collections of **Paul and Mary McKay**, the exhibit combined a multifaceted interpretive program with a dazzling display of Mayan textiles and related artifacts of everyday Mayan Indian life. Kauffman Museum's exhibit team, which worked together with guest curator Mary McKay, was led by **Reinhild Janzen**.

The **Kauffman Museum**, North Newton, Kansas, and its staff received two awards in the fall of 1993, recognizing the Museum for its careful work.

The Smithsonian Institution announced that **Charles Regier**, Kauffman Museum Exhibit Designer/Fabricator, was awarded a Fellowship in Museum Practice. Regier will spend four months in 1994 conducting research on current approaches to the design, fabrication, and transportation of traveling museum exhibitions. It is a particular irony that Regier acquired much of his expertise on the "Mirror of the Martyrs" exhibition. A scheduled Smithsonian showing of the martyr exhibition was abruptly cancelled under less-than-clear circumstances early in 1993.

The Kansas Museums Association presented its 1993 Award of Excellence to the **Kauffman Museum** for the special exhibition, "Threads of Life, Mayan Clothing from Guatemala." Fea-



On September 11, 1993 Wilfrid Laurier University, Waterloo, Ontario, held a celebration recognizing the agreement between the University, the City of Waterloo, and the Woldemar Neufeld Family for the University to house the **Woldemar Neufeld Art Collection**. The Neufeld Family gave more than 300 pieces to the City of Waterloo a number of years ago with plans to exhibit the work in a permanent space. At the September celebration, Wilfrid Laurier committed itself "to ensure that the citizens of Kitchener-Waterloo, Ontario, and indeed, all of Canada have the opportunity to view the Neufeld Collection. **Woldemar and Peggy Neufeld** were able to attend the celebration in Neufeld's adopted home community. Born in the Russian Mennonite village of Waldheim in 1909, Neufeld arrived in Waterloo just after Christmas Day in 1924.

Cincinnati Mennonite Fellowship hosted a weekend to encourage the arts among Mennonites on February 4-6, 1994. Planners commissioned a work by composer **Carol Ann Weaver**. The weekend also included the premier exhibit of "**Interpretations of New Testament Personalities**," a collection of works by thirteen Mennonite artists which will be used to illustrate the Mennonite Publishing House Adult Bible Study Guide 1996-1997. Other presenting

artists at the event were poets **Julia Kasdorf, Jeff Gundy, and Joanne Lehman**; performance artists **Dennis Friesen-Carper, Ted Swartz, and Lee Eshelman**; musician **Ken Nafziger**; and visual artist **Merrill Krabill**.

The Mennonite community of central Illinois welcomed nearly 300 participants who met to explore their Amish Mennonite background and tradition on October 14-16, 1993. Planned to coincide with the 300th anniversary of the Amish division from the Mennonite church in Europe, the weekend invited understanding and historical perspective through drama, formal presentations, and worship services. Held at the Illinois Mennonite Heritage Center in Metamora, the sessions included a paper entitled "Swiss Brethren (Mennonite) Responses to the 1693 Division" delivered by **Leonard Gross**; an original play, *Keeping House*, written by **Steven M. Nolt**; and a moving worship service enhanced by an antique quilt, a Bible, and a wooden bucket symbolic of foot washing.

Ron Braun, vice president of **Mennonite Economic Development Associates** (MEDA), told attendees at MEDA's recent annual convention, "Creating jobs—this is the social service which business people do best." The November 11-14, 1993 event in Toronto, Ontario, drew 490 people and found various pre-

senters encouraging the MEDA community. Bethel College professor **James Harder** suggested that rich countries can no longer escape the problems of their low income neighbors saying, "The single global marketplace means what it says. We're in it together." Latin American missiologist **Samuel Escobar** commented that the church's journey in mission will call for new forms of partnership and economics. He asked for a "daringly creative" transformed missionary outlook. MEDA chair **Charles Loewen** noted that the market for MEDA's type of assistance is very strong and suggested there are many opportunities to expand.

**The Mennonite Information Center, Berlin, Ohio**, recently unveiled a mural on the front of its building. The sgraffito piece, created by artist Heinz Gaugel, depicts a group of ten Swiss and German immigrants arriving in America.

**The Mennonite Information Center, Lancaster, Pennsylvania**, recently held a dedication ceremony and open house at its newly renovated building. Visitors to the open house toured the new facilities; viewed the center's 18-minute video, *Postcards from a Heritage of Faith*; and walked through an exhibit on Mennonite history entitled *Bringing Love to Life: Mennonites on a Journey of Peace*.



## Artist Teaches at Australian Girls' School

Mennonite artist Erma Martin Yost, Jersey City, New Jersey, teaches art at a girls' preparatory school—Spence School in Manhattan. In April 1993 she traveled more than halfway around the world on an exchange program with another girls' school—Abbotsleigh School in Wahroonga, a suburb of Sydney, Australia.

Yost, who has received wide recognition for her integration of quilt designs in her paintings, spent eight weeks in Wahroonga busily teaching at the school. She said, "In spite of it being an English-speaking country, I was surprised at how different everything was. It was a foreign country—a foreign culture." She found teaching art in Australia quite different from teaching art in New York.

"At Spence we have a voice. We have much more control over curriculum. We stress experience with lots of studio work. In Australia the curricu-

lum, which is governed by state exams, stresses theory. Even in art classes students must learn facts, often by rote. When I would stray too far into the studio experience, the supervisor would continually remind me to 'stick to the plot.' She was concerned that her students would pass the exams."

When asked how the experience affected her own work, Yost said, "That will take a while to process. But I was most surprised by the abundance of brightly colored, exotic birds. When I sat on my patio reading, one or several would often perch within a few feet of my face and stare at me."

Husband Leon joined her during the last two weeks of her stay, and they traveled in the Outback. "We would see flocks of hundreds at a time." Yost also spent time observing their nests and became interested in how nest forms were similar to basket forms. She took an intensive basket-making course, and



has been "playing around" with basket forms now that she is back in her studio. "I don't know where it will lead. Maybe nowhere. But I'm having a good time."—LS

## Children's Book Launched



FQ/Kenneth Pellmar

Recently, internationally known artist P. Buckley Moss joined with writer Merle Good in launching their new children's book, *Reuben and the Fire*. More than 500 persons attended the autographing event at The People's Place Gallery in Intercourse, Pennsylvania.

Good has written about and interpreted the Amish for years; Moss frequently includes Amish figures in her elegantly-styled paintings.

*Reuben and the Fire* has become one of the most popular children's books nationally in bookstores, galleries, and libraries. The title has more than 70,000 copies in print in less than 6 months.

## Mennonite Opera Singer Plans Ministry in Eastern Europe



FQ/Dawn J. Ranck

After growing up in Versailles, Missouri, Timothy Bentsch spent twelve years pursuing his dual interests. He began a musical career with the family quintet, moved to musical studies at the University of Missouri, and earned a masters degree at the Curtis Institute of Music, receiving the Most Promising Singer award. Feeling a call to pastoral ministry, Bentsch focused the next period of his life on a discipleship training school with Youth With a Mission. He was ordained associate pastor of Jubilee Christian Fellowship in Richmond, Virginia, and invited to become director of the YES Discipleship Center (a program of Eastern Mennonite Missions) in Baltimore.

While in Baltimore, Bentsch resumed his singing career, with an emphasis on oratorio. At a performance in the Pennsylvania Convention Center during the Mennonite Church General Assembly, his mesmerizing voice stilled the late-night audience gathered around the stage.

Bentsch later spoke of his current undertaking—"A Song for the Nations"—which brings together his gift of song and his call to pastoral ministry. Living in Budapest, Hungary, he will travel throughout Eastern Europe, ministering through oratorio, opera, symphonies, and recital numbers. Following his performances, he hopes to interact one-on-one with other artists, sharing his personal beliefs with an emphasis on integrating Christianity and the arts. "A Song for the Nations" is a financially autonomous ministry under the auspices of Eastern Mennonite Missions.—LS



# The Electric Bathroom Dryer Dilemma

by Kenton Brubaker



art by Cheryl Benner

Recently I find myself constantly faced with this minor dilemma. I have just washed my hands in the restroom and am looking around when I am confronted with a choice—an electric dryer or paper towels. Which shall I choose? At home there would be a cotton towel which would eventually head to the laundry. At the motel I would have a selection of a half dozen cotton towels in three sizes, but here it is paper or electricity.

Instinctively, I head for the paper towel dispenser, pushing the button (a dirty one?), turning the crank (a contaminated one?), or just pulling on the towel, hoping it isn't jammed. (A few restrooms still have those long, unending cloth towels which you pull from the box, but generally they are at the end of the line and well-soiled!)

Why do I reach for paper when I have the choice? There may be two reasons. One, it's faster. That's probably why the towels are offered—too many customers don't have the patience to wait for the thirty-second gush of warm air. A few wipes and a toss and you're out of there, ready to order your paper-wrapped burger, boxed fries, and plastic-coated shake.

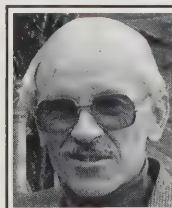
Or maybe I'm deciding on principle—anything that converts electricity to heat is, by nature, inefficient. That's what Amory Lovins taught me. Electricity is expensive, high-grade energy which creates low-grade heat. There are many things for which you must have electricity, such as light and power for motors. For heat it's much more economical to burn some sort of fuel. If you are drying the wash, use solar energy. Conducting electricity from a distant site, which involves considerable loss in transmission, and simply converting it to heat is to

be avoided whenever possible. Lovins compares this use of electricity to slicing butter with a chain saw. It works, but there is considerable loss!

However, am I really saving that much energy when I use paper rather than an electric dryer? After a recent visit to the Daishowa paper mill in Peace River, Alberta, and contemplating the three-story monster dryer used to remove water from that huge ribbon of paper winding back and forth through that gigantic apparatus, I began to realize that paper manufacture is energy-intensive. A lot of natural gas is needed to produce that inferno.

Furthermore, once I use that paper towel in the restroom and carefully place it in the wastebasket, someone comes later and carefully wraps it in plastic and sends it to the landfill or incinerator by truck, perhaps miles away. It would make fine compost, or could even be recycled, but bathroom waste seldom gets reused in our modern, sanitized societies.

As I wave my hands back and forth between the electric heater and paper towel dispenser, I discover that they are already drying. With a quick brush down the sides of my trousers, I finish the job. With one stroke of genius, I have avoided the electric trap and saved some fossil fuel, plus I saved a tree. Wasn't that the way I always dried my hands while traveling in the Third World? The dilemma of the restroom has been solved, and my pants will dry before I'm served, I'm sure.



Kenton K. Brubaker is professor of biology at Eastern Mennonite College, Harrisonburg, Virginia.

continued from page 26

**Lancaster Mennonite Historical Society**, 2215 Millstream Rd., Lancaster, 17602 (717-393-9745). Open Tues.-Sat. 8:30-4:30, closed Mondays, Sundays, holidays. Admission: \$2.00 for non-members. Historical library and archives housing thousands of documents relating to church history and genealogy. Bookstore and exhibit area.

**The People's Place**, Main Street, Intercourse (717-768-7171). Open 9:30-5 daily except Sundays, major holidays. Admission: varying. Amish and Mennonite information and heritage center; 3-screen documentary *Who Are the Amish?*; hands-on museum, *Amish World*, including Henry Lapp, Aaron Zook folk art collections; full-length feature film, *Hazel's People* (June-August only).

**The People's Place Quilt Museum**, Main Street, Intercourse (717-768-7171). Open 9-5 daily except Sundays, major holidays. Admission: \$3 adults, \$1.50 children. Upcoming Exhibit: "Amish Quilts of the Midwest: Antique Quilts from the Collection of Bryce and Donna Hamilton." March 1—October 29, 1994.

**1719 Hans Herr House**, 1849 Hans Herr Dr., Willow Street (717-464-4438). Apr.-Dec.: Mon.-Sat. 9-4, closed Thanksgiving, Christmas; Jan.-Mar. by appointment only. Admission: adults \$2.50, children 7-12 \$1, children under 7 free, group rates available. Restoration and refurbishing of oldest building in Lancaster County; "Lancaster Mennonite Rural Life Collection."

## South Dakota

**Heritage Hall Museum and Archives**, 748 S. Main, Freeman (605-925-4237). May-Oct.: Sun. 2-4; Nov.-April by appointment. Admission: adults \$1.50, \$.50 Grade 7-12; Grade 6 and under free. Cultural artifacts; South Dakota natural history; historic church, school and pioneer home with functional Russian oven. Archives on Mennonite history with emphasis on Hutterite colonies.

continued on page 36

continued from page 35

## GALLERIES

## Indiana

**Goshen College Art Gallery**, Good Library, Goshen College, Goshen (219-533-3161). Jan.-June, Sept.-Dec.: Mon.-Fri. 8-5, Wed. 8 a.m.-10 p.m.; Sat. 9-5, Sun. 1-5; July-Aug.: special hours. Admission: free. Upcoming Exhibit: Senior Exhibitions, March 27-April 17, 1994.

## Kansas

**Bethel College Fine Arts Center Gallery**, Bethel College, North Newton (316-283-2500). Sept.-May: Mon.-Fri. 9-5, Sun. 2-4. Admission: free.

**Hesston College Gallery**, Hesston College, Hesston (316-327-8164). Feb.-May, Sept.-Dec.: Mon.-Fri., 9-5, Sat. 11-5, Sun. 2-5. Admission: free.

## Ohio

**Marbeck Center Gallery Lounge**, Bluffton College, Bluffton (419-358-8015). Daily 8 a.m.-11 p.m. Admission: free.

## Pennsylvania

**Aughinbaugh Art Gallery**, Climenhaga Fine Arts Center, Messiah College, Grantham (717-766-2511, Ext. 276). Mid-Sept.-early May: Mon.-Thurs. 9-4, Fri. 9-9, Sat.-Sun. 2-5. Admission: free.

**The People's Place Gallery**, The People's Place, Main St., Intercourse (717-768-7171). Open daily 9-5 except Sundays, major holidays. Admission: free. Featuring work by Mennonite-related artists from across North America. Also includes an ongoing P. Buckley Moss exhibit. Current Exhibit: Features printmaker Dawn Marie, Fort Wayne, Indiana, and photographer Howard Zehr, Akron, Pennsylvania. Through March 26, 1994.

## Virginia

**The Art Gallery at Eastern Mennonite College**, Hartzler Library, Eastern Mennonite College, Harrisonburg (703-432-4000). Mon.-Thurs. 7:45 am-11 pm; Fri. 7:45 am-6 pm; Sat. 10 am-5 pm; Sun. 1 pm-11 pm.

*If you know of additional museums and galleries displaying work by or about Mennonites and related peoples, please send information to Festival Quarterly, 3513 Old Philadelphia Pike, Intercourse, PA 17534.*

## Driven by Fear

by Peter J. Dyck

I seem to have crossed borders all my life. Most of us take borders for granted; we never stop to think how unnatural, how utterly sinful they are. Borders can be cruel and heartless, causing pain and killing (as in the former Yugoslavia). How could it be otherwise since borders are the consequence of sin? Adam and Eve had it good, but they sinned and were driven out of Paradise and told not to come back. To make sure they could not return, "a cherubim with a flaming sword" was placed at the gate. That was the first border guard. Border guards today still have weapons.

The purpose of borders is to keep people and goods in and out, but mostly out. In 1957 I applied for permission to immigrate to the United States, to work for Mennonite Central Committee in Akron, Pennsylvania. Because I had been born in Russia and because this was the time of the Cold War between the Soviet Union and the United States, the U.S. did not want "Russians" in its country. They put me on the Russian quota, totally ignoring the fact that I was not Russian, but Canadian. The immigration officer informed me that everything was in order; all I needed to do was wait for my turn.

"And how long will I have to wait?" I asked. The man looked at the list of applicants, did some mental "quota" calculations, and replied, "About 85 years." By that time I would be 128 years old.

Most people don't want to wait that long. Whatever their reason for emigration—economic, political, "ethnic cleansing," family ties, or work assignment—they see migration as a solution to their problems.

Mennonites ought to understand that. For centuries we have tried to solve our problems either by coming closer together in cultural, linguistic, and religious ghettos or by leaving and moving to another country. The exception in Mennonite history is current North America where many of us acculturate and become just like the rest of the people. But that is not germane to the story I want to tell.

This story is a first. I have never before read or heard of one country paying enormous amounts of money to another country to keep people from emigrating. Leave it to the Germans to think up a new way of keeping people out—

pay them for staying where they are! It would be easy to keep ethnic Germans in Russia (either by Germany closing its borders or by establishing a quota system), if only Germany didn't have a new law—anchored in its post-World War II constitution. The law states that all asylum seekers are welcome. No quotas and no closed borders! On top of that, Germany also has a "law of return" which allows ethnic Germans abroad to return to Germany whenever they choose.

But Germany is full. In addition to the housing and employment problems, aggravated by the influx of hundreds of thousands of ethnic Germans from Russia, Germany today faces the overwhelming problem of getting the former East Germany back on its feet and integrated into German society.

So in July 1992 German Chancellor Helmut Kohl and Russian President Boris Yeltsin signed an agreement to keep ethnic Germans in Russia. Prior to the agreement, Germany had already given at least \$240 million to Russia to build houses, schools, hospitals, cultural centers, and factories in an effort to dissuade ethnic Germans, including Mennonites, from leaving Russia. The Germans gave \$155 million to Russia in 1993.

Does it work? Are ethnic German having second thoughts and staying in Russia? Not according to statistics. In 1992 nearly 196,000 immigrated to Germany; Mennonites are still leaving Russia. In fact, they are nearly all gone.

Why? Because they are afraid. They have had such horrible experiences in the past under Soviet dictators. They want better lives for their children. They do not trust the future.

What Germany is doing, however, is worthy of attention, worthy of applause. First, receive all asylum seekers. Second, when too many come, discourage the flow by offering financial assistance to improve conditions from which people flee. It seems to me a truly enlightened approach to an age-old problem.



*Peter J. Dyck has spent a rich life shuttling refugees to new homelands, overseeing relief programs, and telling wise and witty stories. He and his wife, Elfrieda, live in Akron, PA.*



**The Air Up There**—An above-average inspirational sports story which, in spite of being set in the outer regions of Kenya, nonetheless follows "the formula" a bit too closely. A disenchanted college basketball coach travels to rural Africa to recruit a very tall and very talented tribesman. Tender and funny. (6)

**Blink**—An unlikely thriller about a woman who "sees" a murderer leaving her building. Only problem: she's been blind for years and her operation only partly restored her sight. Strong acting. (6)

**Cool Runnings**—A delightful, upbeat (and mostly fictional) saga about the Jamaican bobsled team in the 1988 Olympics. Witty play on prejudice and "swimming" upstream. Ending not as predictable as some. Fun for all ages. (8)

**Farewell, My Concubine**—Harsh, overheated, understated and unresolved. A Chinese film about two men who play the leads in a traditional opera in the setting of 1925 China. An elegant broth without a clear flavor. (4)

**Geronimo: An American Legend**—A Western about the great Apache warrior. Tries to be old-fashioned (great scenery and big battles) and new fashioned (politically-correct revisionism), but falls sorta hodgepodge flat. (4)

**Grumpy Old Men**—Enjoyable, in spite of formula overtaking story. Two old friends/enemies find various ways (mostly childish) to prove they're still alive—and cranky. Some great moments. (6)

**Heaven and Earth**—Visually stunning third film in Oliver Stone's trilogy. But this one fails. It's meant to be a woman's story, but the soul is missing. The film follows Le Ly, a Vietnamese young woman, through the war and on to America. Too strident. (4)

**Intersection**—Badly-acted backflash of a yarn about an architect who can't commit to his wife or his lover. Film by committee with lousy casting. (2)

**Iron Will**—Yes, you know the boy will win the grueling 1917 500-mile dogsled race. True, it's old-fashioned with a big heart. But the predictability has a fresh crispness to it which energizes this riveting tale. (6)

**Mrs. Doubtfire**—What it lacks in plausibility, it makes up in witty and hilarious put-on. Robin Williams impersonates a proper English nanny to be close to his children after his wife throws him out. Unfortunately, the wisecracking undercuts the poignant moments. (7)

**The Pelican Brief**—A very effective thriller about a law student who figures out who schemed the assassination of two Supreme Court justices. Riveting, delicious story. Unfortunately, it lacks character and depth. Great sport, shallow aftertaste. (6)

**A Perfect World**—A sensitive portrait of the relationship between an ex-con on the run and the 8-year-old boy he has taken as hostage. (5)



**Shadowlands**—This exquisite masterpiece succeeds in part because it does not try to do too much. C.S. Lewis was an Oxford don, a popular author of children's books and science fiction, a mystical theologian and a boring, intellectual bachelor.

Enter an energetic, expressive, gently scolding American poet with her son. She has been touched by the incisiveness of his mind and writing; her brash warmth unlocks his dormant heart. And a wonderfully unconventional but genuine relationship is born.

Based on the true story of C.S. Lewis and Joy Gresham, this small but turgid film explores the exuberance and extreme pain of human love. Amazingly unpretentious for director Richard Attenborough. **Shadowlands** contains Anthony Hopkins' greatest performance (which is saying a lot after his many excellent roles in other films).

The triumph lies in the scale and the restraint, the absolutely dazzling script, and the brilliant acting by Hopkins and Debra Winger. Highly recommended. (9)

**Philadelphia**—A seeking-justice courtroom drama about a lawyer who has AIDS. Powerful acting by Denzel Washington and Tom Hanks. A bit heavy-handed, but compassionate nonetheless. The scene about opera ranks among the greatest moments in cinema. (7)

**The Piano**—Hardly a story, the theme being crushed down our throats while the poetic cinematography entices us to accept the sermon. A vivid, strange story about a mute Victorian Scottish woman who is taken against her will to her husband's country. Set in mid-nineteenth-century New Zealand. Stylized into caricature. (4)

**Shadowlands**— see inset (9)

**Six Degrees of Separation**—A delightful, literate, crisp but thoughtful comedy/drama about a wealthy, liberal "open-minded" Fifth Avenue couple who are conned in their own home by a young hustler who knows how to confirm their own illusions. More intelligently delicious than most films. (8)

**Tombstone**—A clumsy attempt to revise (politically correctly, of course) the gunfight at the OK Corral. Long and flat. (2)

**What's Eating Gilbert Grape?**—What a movie! A totally engaging, quirky study of a young man named Gilbert and his unusual family. Will he ever be free of his mentally-handicapped brother or his embarrassingly obese mother? Does he want to be? What's life all about, anyhow? A rare treat. (9)

*Films are rated from an adult FQ perspective on a scale from 1 through 9, based on their sensitivity, integrity, and technique.*

## The People's Place presents "GOING PLACES"

A new play by Merle Good  
Directed by Kenneth Pellman

Eight special performances: August 11, 12, 13 and 14  
(Thursday-Sunday, 7:30 p.m.)  
August 18, 19, 20 and 21  
(Thursday-Sunday, 7:30 p.m.)

Fine Arts Center, Lancaster Mennonite High School  
Lancaster, PA

*The play which premiered to large audiences and favorable review at "Philadelphia '93" will now be performed for the general public. These are the only performances of "Going Places" planned for 1994.*

For tickets or more information, write to "Going Places,"  
The People's Place, P.O. Box 419, Intercourse, PA 17534.



Then suddenly a great hefty soldier, a Turk, takes up the chant in a thundering voice, slapping himself on the shoulder with ever increasing violence. A second soldier responds...For 25 minutes the panting crowd is swept along by these two men, everyone beating themselves black and blue."

In a sublimated way, so goes the nightly struggle of the concert hall. Silent worshippers seek uplift through submission to a higher authority; applause between movements of a piece causes them anger and embarrassment. Solidarity has been betrayed, the pact of submission broken. They have failed the stage through the transgressions of a few and thus invite collective contempt. Their reward is threatened.

Ignorance may have caused this noise, but the need to be recognized and to share is rarely absent. Beneath the heedless listener, in other words, hides the listener as rival: a grudging servant, subversive, watchful of opportunity, ready with a cough or a misplaced cheer to encroach on the rituals of silence. This may be the closest music ever gets to religion, or to politics.

Copyright © 1993 by The New York Times Company.  
Reprinted by permission.

*Festival Quarterly regularly offers essays and speeches from the larger world that, because of their subject, sensitivity or wisdom, are of interest to our readers.*

## Another Verse of "606"

by Katie Funk Wiebe

A Mennonite minister was attending a seminar with two women from the institution he served. They separated in the hotel lobby and agreed to eat together before the first session. As he left one woman called out, "606." To a Mennonite that means only one thing, "Praise God from whom all blessings flow" (the page number of the hymn in a Mennonite hymnal). He commented to himself, "I didn't know she was so charismatic."

Returning later to the lobby, he waited and waited. Finally the two women appeared. They had been waiting for him in their room. "But I don't know your room number," the minister said. The one woman answered, "I called it out to you as you left us."

—Dorothy Schwartz, Normal, Illinois

Overheard at the Mennonite Brethren conference in Winnipeg: In the search for beds for lodging guests, the host committee at one conference asked people outside the Mennonite Brethren community to house people. One man offered to keep eight people.

"How many beds do you have?" asked the committee member.

"One," the man replied.

"How do you think you can keep eight

people if you have only one bed?"

"Oh, I heard that Mennonite Brethren are rather narrow."

Only Mennonite Brethren?

In the Danzig congregation in 1740 a dispute arose over whether Mennonites might wear wigs, a common European practice at the time which had been adopted by many Dutch Mennonites. One Danzig elder refused to admit a Dutch Mennonite into the congregation because of his wig. A serious dispute followed, threatening to divide the Danzig church.

Supporting arguments came from both sides. Dutch Mennonites permitted old men with thin hair or receding hairlines to wear wigs. It was a "convenient and helpful way" to protect their health. The inner life was more important than the outer life, so why argue about wigs? The other side argued that clothing was a sure indicator of the inner life. The situation was settled through compromise. Wig-wearers absented themselves when the chief objector to wigs served communion.

—From *No Permanent City*  
by Harry Loewen

The severe 1993 floods in central Kansas and elsewhere reminded some people of the experience of Jacob A. Wiebe, leader of the Krimmer Mennonite Brethren, who migrated to central Kansas in 1874. Sitting on the stone steps of the courthouse at Peabody, Wiebe sat and wept for his people. "The future seemed very gloomy, there were no prospects of rain, only wind, dust and very hot."

While Wiebe wept, a local citizen asked him, "What's the matter?" He told her his grief. She pointed to the street saying, "Do you see those stones? They are sometimes entirely under water. It can rain very hard here, and it will soon rain." It rained soon that year. Like all Kansans, the Krimmer Mennonite Brethren learned that if you wait, sometimes only for several hours, you will move to the next extreme in weather.

**Hans Denk said, "No one can truly know Christ unless he follows him in life."**

**Our tour leaders will tell you what else Hans said.**

**South America**, Mar. 7-24, Cal & Freda Redekop  
**Anabaptist Vision for the 21st Century**

June 20—July 8, Rod Sawatsky, John Ruth, Wilmer Martin

**European Anabaptist Heritage**, Aug. 1-18, Cal Redekop & Henry Landes

**Lands of the Bible**, Sept. 6-20, Ken & Kass Seitz

**European Fall Harvest**, Sept. 22—Oct. 6, Wilmer Martin, John Ruth,



### TOURMAGINATION '94

Box 37  
Scottsdale, PA 15683  
412 887-5440

40 Albert Street  
Waterloo, ON N2L 3S2  
800 565-0451/519 885-2522  
(Reg. #1567624)

1011 Cathill Rd.  
Sellersville, PA 18960  
215 723-8413



*Katie Funk Wiebe, author of many books and articles, is a freelance writer living in Wichita, Kansas.*



# When Audiences (Cough, Cough) Get Into the Act

by Bernard Holland

The next time someone claps during the final chord of Wagner's "Parsifal," the next time a dramatic silence in Haydn is done in by loud coughs—be angry, but be thoughtful. Classical-music audiences are an oppressed society, and perhaps in their bad manners lurks a touch of revolt.

Listen to Elias Canetti in his pitiless sociological study "Crowds and Power." The topic is the symphony concert:

"The immobility of the audience is as much part of the conductor's design as the obedience of the orchestra. They are under compulsion to keep still. Until he appears, they move about and talk freely among themselves. The presence of the players disturbs no one; indeed they are scarcely noticed. Then the conductor appears, and everyone becomes still. He mounts the rostrum, clears his throat and raises his baton; silence falls. While he is conducting, no one may move, and as soon as he finishes, they must applaud. All their desire for movement, stimulated and heightened by the music, must be banked up until the end of the work and must then break loose." Thus Mr. Canetti puts the paying public in its place.

Performing arts in earlier days—and in places, even now—behaved a little differently. Doers of admirable things and admirers of those doings were scarcely distinguishable. People sang and danced all at the same time and enjoyed one another's performances. Eskimo music has no composers; new songs are said to sail by in the air and be caught. Every Eskimo is creator, virtuoso, and audience.

Natural democracy like this makes our segregation of stage and listenership seem brutal. Hyperbolists might paint a picture of dictators elevated and brightly lit, with subjects below them cowering obediently in the dark. Such implacable reverence is new to our lives. Our great-great-grandparents routinely stopped performances and demanded that items be repeated; clagues murmured praise or insults as music went along. A friend of mine who grew up in Peru remembers a childhood trip to a movie theater during which one song so excited its audience that the projectionist rewound the film and played it again.

My musical memory of Franco-era Spain is of a band competition held late at night in the bullring of Valencia. Ensembles from impoverished villages,

playing with remarkable sophistication, performed to the toneless hum of their audience. As climaxes were reached, as eloquence grew, the hum would grow, and at moments swell to a roar.

Yet what about the sanctity of undisturbed performance, you will ask, and you will have a point. Current concert decorum explains that silence is palpable, a frame, that can surround and protect music-making. Involved silence crackles with life; performers on stage hear it and retransmit its energy. The problem of fully rejecting that silence shows up in arena rock concerts, where music is often obliterated by the response to it.

We have gotten used to the silence. Listening to recordings in privacy helped spoil us. A few years ago, shuffling feet

Nightly  
experience  
convinces me  
that crowd noise  
or  
its lack  
is music  
criticism.

and rattling programs echoed the surface hiss and clicks of our favorite LP's. Now, silent CD's rarefy standards even more.

The critic Mark Swed tells about a German performance of John Cage's "4'33" during which ventilation systems were shut off and a large audience sat in stony stillness. Cage meant his piece (in which a pianist sits idly at the piano) to stir listeners to hear one another's noises. Here, German culture at its obedient worst creates antiseptic emptiness where Cage hoped organic chaos might grow.

We profit from our new-found discipline, but we pay a psychic price for pursuing it. Audiences—in subliminal reprisal, I think—wage their little guerrilla wars. That first call of Bravo! before the final note has ended is a cry of recognition. "I, too, have a heart and a sense of beauty," it says. "I am more than a mute

receptacle. You onstage have had your say, and this is mine."

Kick our errant bravo-er. Kick him hard, but stow a little sympathy in your shoe.

I offer no scientific analysis of audience noise. One can only wonder at the hacking and coughing at a given hall on a Wednesday and the silence in that same hall on Thursday. It is the same flu season, the same audience, more or less, often the same individuals. Must it not have something to do with what is going on onstage?

It hardly seems logical when you consider that coughing is an involuntary physical response and that only one respiratory misadventure among 2,800 rapt admirers is needed to derail a performance. Yet nightly experience convinces me that somehow, by means of some mute transmission of emotion and evaluation, crowd noise or its lack is music criticism—that chain reaction of coughing, rattling programs, and shuffling feet report the circumstances of a boring concert as vividly as any printed review. Silence marks success. The respectful attention paid to recent Vienna Philharmonic concerts was perhaps best underlined by the explosions of pent-up noise between movements.

Things do seem looser in other places. Jazz audiences applaud solos as they happen. La Scala patrons can still stop the likes of Luciano Pavarotti in midperformance and boo him off the stage. It's bad manners, and often cruel, but it shields audiences from neurosis born of impotence.

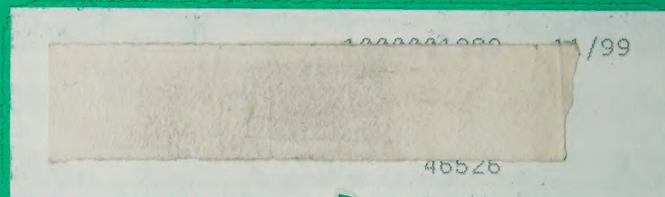
Mr. Canetti identifies the submissive audience in religious terms. The deliberate, repetitive, and costumed ritual of the Roman Catholic liturgy, he writes, creates calm and order. Communication among worshipers is hindered. The believer joins in the congregation, Mr. Canetti adds, but "stands alone, confronted by the whole priesthood...He delivers himself entirely into their hands."

Rock audiences, even the boisterous critics of La Scala, are more like the Shiites Mr. Canetti describes a little later: "A dervish mounts the stage and sings a song of praise. The people accompany him by beating their breasts..."

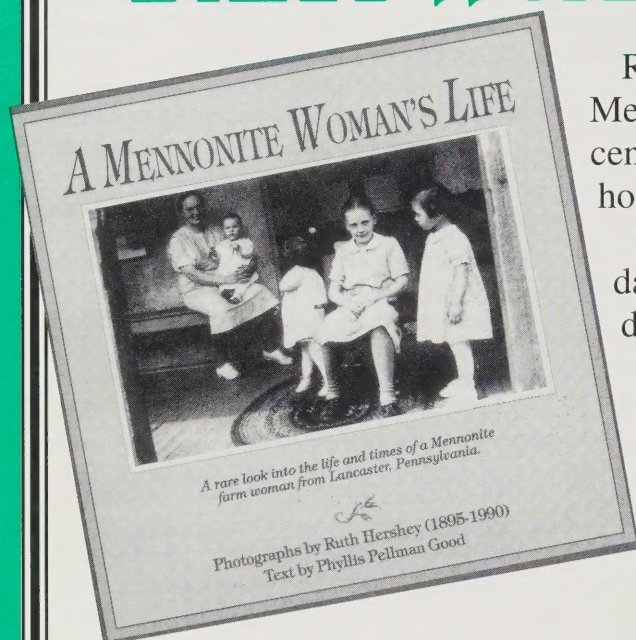
continued on page 38



Send Form 3579 to: **Festival Quarterly**  
3513 Old Philadelphia Pike  
Intercourse, PA 17534  
Postmaster, Address Correction Requested



# FARM WOMAN WITH CAMERA



Ruth Hershey was, by all appearances a typical Mennonite farm woman. During the first half of this century she married, reared a family, cared for her homestead.

But Ruth Hershey had a sideline activity that lifted her days above the routine. She used a camera to record daily life with an unusually artistic flare.

Here are some of her best photos, with illuminating text about being a woman at that time.

## A Mennonite Woman's Life

Photographs by Ruth Hershey  
(1895-1990)

Text by Phyllis Pellman Good

96 pages • \$11.95, paperback



**Good Books**

PO Box 419, Intercourse, PA 17534  
Call toll-free 800/762-7171  
(In Canada, call collect 717/768-7171)

MasterCard and Visa accepted.

(You can receive a 20% discount on this book by using the FQ Readers' Book Service on page 31!)